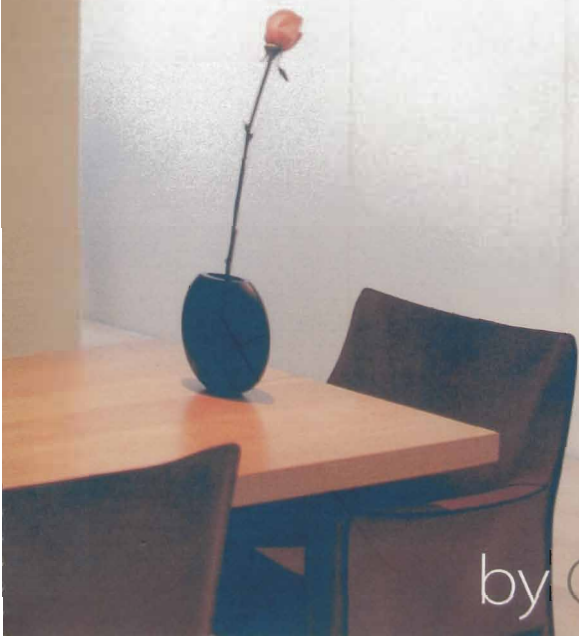


# OSHO

## Meditation Inc.

144 Techniques to Transform the Quality of Your Work and Life



by Osho

**Meditation Inc.**



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**144 Techniques to Transform the Quality of Your Work and Life**

Osho



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Osho's direct speech is indicated by inverted commas.



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## INTRODUCTION

If work is just a four-letter word to you, be ready for a surprise.

With Osho's eye-view on the subject, work has been reworked! Awareness transforms the ordinary into the awesome. Joy rules – and, apart from the fact that fun is, well, *fun*, it is also vital food for the creative mind.

**Look at your own life:** when you're serious or stressed out, you're contracted, right? Available, flexible, relaxed, present, able to tune into the light side of things, you can more easily access your intelligence and creativity.

Happily, some global changes have converged to bring about a change in many people's attitude towards their occupation. One of these is the dissolving of the authoritarian structure in favor of the team concept.

In addition, with companies now tending to measure the output and effectiveness of the employees' work – rather than how many hours they are required to put in – people have begun to ask themselves: "What do I want to do? How do I want to spend my time?" More people are asking themselves what life is about, and what they really want from it.

**There is evidence** of this trend in recent media coverage. For example, *Sydsvenska Dagbladet*, the third biggest daily paper in Sweden, not long ago ran an article that stated, "the employers who fail to create fun at work will have trouble recruiting the best brains to their organization," and, "If people really enjoy what they are doing together in an organization it creates a tremendous energy. If the office isn't so great or the coffee machine doesn't work, suddenly it doesn't matter so much."

When employees at Ericsson – the telecommunications company – were asked what

success is, the older managers answered "money and position," while the younger engineers responded "success is being able to work with something that captures your heart."

*CHEF* [it means "Boss"] is the biggest monthly business magazine in Scandinavia, and a few months back featured a cover that read: "50 Ways to Improve Your Mood – Fun at Work."

Regus Business Centers – it provides "instant offices" that come fully equipped, furnished and staffed – wants its centers to be "destinations that workers find fun and engaging." Mark Dixon, its English founder and chairman says, "When I talk to customers, I listen for the word *enjoy*. The office should be fun. If you enjoy yourself, you'll do your best work."

Biel, Switzerland, has given birth to the Brainstorm – an "ideas-factory." Available for both business and individuals, its customers have included the Swiss Cancer Association wanting to know how to promote its sun-protection lotion, and an elderly woman wanting to restart a love life.

"If you're serious about being creative," suggests Mettler, one of the founders of the business, "you've got to give yourself license to be playful."

So when they are confronted with a really challenging situation they call in the experts in playfulness – kids! The company wants to "blend the professionalism of experts with the unbridled enthusiasm of kids." Mettler points out, "We have 17-year-olds working on products and campaigns



for such companies as Nestle and the Swiss Railway." The company is looking for "crazy ideas. We use kids to find those ideas because they know how to talk without letting their thinking get in their way."

**But doesn't** being playful mean being irresponsible?

Just the reverse: we tend to avoid responsibility when it's connected with something like a duty or a burden, something we don't really care about. When we are having fun, our life-energy is activated; with its being allowed to flow freely, the intelligent person will naturally feel responsible for what he initiates through his creative participation.

Fun is no longer something you do outside your work time; fun is what *fuels* your work. And clearly it's great to spend time and money relaxing because that is only going to positively impact your work and chances of success.

**Sounds good** to you? But, maybe you're asking, how to make work juicy, rewarding, and an extension of my meditation, with the silence and centered that it brings me? How to "walk the talk"?

Being centered and feeling peaceful while sitting still with your eyes closed, in an environment created to support meditation, is one thing. Staying cool, calm and connected when you are being bombarded with time, people and performance pressures, when you are trying to balance your working life with family commit-

ments, when there are health or financial issues hanging over you, is quite another.

But if meditation isn't of any practical, lasting benefit, why would you bother with it in the first place?

**If you are** currently visiting the International Osho Meditation Resort for a length of time or plan to do so in the future, one way of learning how to keep meditation as the center of your day is through the Work as Meditation Program. Find out more about this program through the Work as Meditation Office.

This compilation is a selection of techniques to help you keep your cool when the going gets hot, in every aspect of everyday life, especially in your place of employment.

Starting off your day with the active method called OSHO Dynamic Meditation™, the perfect way to wake up your sleeping energies and throw off any residual tension. Its "sister" method, known as OSHO Kundalini Meditation™, is particularly recommended for the end of the day, to shake off the stress we all accumulate through a typical working day.

If your schedule makes it difficult for you to regularly practice one or both of these hour-long techniques, you'll find many shorter methods within these pages – some of them simply small devices or remembrances.



# The Gentle Art of... **Relaxation**

"One has to learn the art of relaxation rather than learning the strategies of how to conquer the world and the reality."

**Osho:** *The Guest*

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## Time Out for Time In

"I am not telling you to relax the whole day. Do your work, but find some time for yourself, and that can be found only in relaxation. And you will be surprised that if you can relax for an hour or two hours out of each 24 hours:

- it will give you a deeper insight into yourself.
- It will change your behavior outwardly - it will be more calm, more quiet.

- It will change the quality of your work - it will be more artistic and more graceful.

- You will be committing fewer mistakes than you used to commit before, because now you are more together, more centered.

"Relaxation has miraculous powers. It is not laziness. The lazy man may look, from the outside, as if he is not working at anything, but his mind is going as fast as it can; and the relaxed man - his body is relaxed, his mind is relaxed, and his heart is relaxed.

"Just relaxation on all three layers – body, mind, heart – for two hours he is almost absent. In these two hours his body recovers, his heart recovers, his intelligence recovers, and you will see in his work all that recovery. He will not be a loser – although he will not be frantic anymore, he will not be unnecessarily running hither and thither. He will go directly to the point where he wants to go. And he will do things that are needed to be done; he will not be doing unnecessary trivia. He will say only that which is needed to be said. His words will become telegraphic; his movements will become graceful, his life will become poetry.

"Relaxation can transform you to such beautiful heights – and it is such a simple technique. There is nothing much in it; just for a few days you will find it difficult because of the old habit."



## Your Type: Turtle or Racehorse?

"Stress is not always wrong; it can be used in beautiful ways. It is not necessarily negative, but if we think that it is negative, that it is not good, then we create problems. Stress in itself can be used as a stepping stone; it can become a creative force. But ordinarily we have been taught down the ages that stress is bad, that when you are in any kind of stress you become afraid. And your fear makes it even more stressful; the situation is not helped by it.

"For example, there is some situation in the market and that is creating a stress. The moment you feel that there is some tension, some stress, you become afraid that this should not be so: 'I have to relax.' Now, trying to relax will not help, because you cannot relax; in fact, trying to relax will create a new kind of stress. The stress is there and you are trying to relax and you cannot, so you are complicating the problem.

"When stress is there use it as creative energy. First, accept it; there is no need to fight with it. Accept it, it is perfectly okay. It simply says, 'The market is not going well, something is going wrong,' mm? – 'You may be a loser'...or something. Stress is simply an indication that the body is getting ready to fight with it. Now you try to relax or you take painkillers or you take tranquilizers; you are going against the body. The body is getting ready to fight a certain situation, a certain challenge that is there: enjoy the challenge!

"Even if sometimes you can't sleep in the night there is no need to be worried. Work it out, use that energy that is coming up: walk up and down, go for a run, go for a long walk, plan what you want to do, what the mind wants to do. Rather than trying to go to sleep, which is not possible, use the situation in a creative way. It simply says that the body is ready to fight with the problem; this is no time to relax. Relaxation can be done later on.

"In fact if you have lived your stress totally you will come to a relaxation automatically; you can go on only so far, then the body automatically relaxes. If you want to relax in the middle you create trouble; the body cannot relax in the middle. It is almost as if an Olympic runner is getting ready, just waiting for the whistle, the signal, and he will be off, he will go like the wind. He is full of stress; now that is no time to relax. If he takes a tranquilizer he will never be of any use in the race. Or if he relaxes there and tries to do TM he will lose all. He has to use his stress: the stress is boiling, it is gathering energy. He is becoming more and more vital and potential. Now he has to sit on this stress and use it as energy, as fuel.

"...So try this too: when there is a stressful situation don't freak out, don't become afraid of it. Go into it; use it to fight with. A man has tremendous energy and the more you use it, the more you have of it.

"When it comes and there is a situation, fight, do all that you can do, really go madly into it. Allow it, accept it and welcome it. It is good; it prepares you to fight. And when you have worked it out, you will be surprised: great relaxation comes, and that relaxation is not created by you. Maybe for two, three days you cannot sleep and then for 48 hours you can't wake up, and that is okay!

"There are two kinds of people in the world: One can be called the racehorse type and the other is the turtle type. If the racehorse type is not allowed to go fast, to go into things with speed, there will be stress; he has to be given his pace. And you are a racehorse! So forget about relaxation and things like that; they are not for you. Those are for turtles

like me! So just be a racehorse, that is natural to you, and don't think of the joys that turtles are enjoying; that is not for you. You have a different kind of joy. If a turtle starts becoming a racehorse he will be in the same trouble!

"You can get out of the market. It is so easy; the mind will say, 'Get out of the market, forget about it. Just come and be here in the commune.' But you will not feel good. You will feel more stress arising because you will not feel your energy is engaged.

"So accept your nature. [If] you are a fighter, a warrior you have to be that way, and that's your joy. Now, no need to be afraid; go into it wholeheartedly. Fight with the market, compete in the market, do all that you really want to do. Don't be afraid of the consequences, accept the stress. Next time you come you will be in a totally different kind of space. Once you accept the stress it will disappear. And not only that, you will feel very happy because you have started using it; it is a kind of energy.

"Don't listen to people who say to relax; that is not for you. Your relaxation will come only after you have earned it by hard labor. One has to understand one's type. Once the type is understood there is no problem; then one can follow a clean-cut line. Stress is going to be your way of life."

## Effort or Let-Go?

**I feel I am very unconscious much of the time, and just involved in living life, and loving it. Should I try and bring awareness to each and every moment, even if it requires intense effort?**

"People are different in different ways, and certainly no two persons are the same. And the danger is that you may start doing something that is not meant for you.

"A simple criterion should be remembered: Whatever feels good for you – blissful, peaceful, spontaneous and happening of its own accord – that is your path.

"But I have to speak also to those people for whom nothing is spontaneous, for whom the most difficult thing is to relax, for whom the most impossible thing is just to sit and not to do anything. To them I say, 'Live with total intensity, with total effort,' because that is the easiest thing for them. And whatsoever is easy is close to truth.

"For you, that would not be easiest thing. You would have to make an effort against yourself, and this will destroy the whole beauty and the peace and the silence that you are already feeling. "If you are feeling silence, peace, a beautiful energy through spontaneity, through relaxation, through let-go, then that is your way. Everybody has to find what is close to his heart.... You have to find what is right for you.

"So whenever your heart feels at ease with something, then go with it, root and all. Then don't look back and don't bother about what others are doing."

## Awareness and Relaxation

**When I am relaxed, I lose awareness. When I am alert there is a subtle tension.**

### Step 1: Daily Watching

"Start being aware with day-to-day, routine actions, and while you are doing your routine actions, remain relaxed.

"There is no need to be tense. When you are washing your floor, what is the need to be tense? Or when you are cooking the food, what is the need to be tense? There is not a single time in life that requires your tension. It is just your unawareness and your impatience.



"I have not found anything – and I have lived in all kind of ways, with all kinds of people. And I have always been puzzled: why are they tense? It seems tension has nothing to do with anything outside you, it has something to do within you. Outside you always find an excuse only because it looks so idiotic to be tense without any reason. Just to rationalize, you find some reason outside yourself to explain why you are tense.

"But tension is not outside you, it is in your wrong style of life."

**Step 2:** Accept yourself

"You are living in *competition* – that will create tension. You are living in continuous comparison – that will create tension. You are always thinking either of the past or of the future, and missing the present that is the only reality – that will create tension.

"Just find your own talent. Nature never sends any single individual without some unique gift. Just a little search.... Whatever qualities and whatever talents you have, use them to the fullest.

"And the energy that is involved in tensions will start becoming your grace, your beauty."

**Step 3:** Be an Artist of Love

"Whatever you are doing, do it with such love, with such care that the smallest thing in the world becomes a piece of art. It will bring great joy to you. And it will create a world without competition, without comparison; it will give dignity to all people; it will restore their pride, which religions have destroyed.

"Any act done with totality becomes your prayer."

## Touching as a Feather

**When:** Do it many times during the day.

**Duration:** Even for a moment is good but as a meditation at least 40 minutes.

**Step 1:**

"Just sitting on a chair or in the train, close your eyes and put your palms lightly on your eyes, without pressing.

"In a relaxed mind thoughts cannot move; they get frozen. They live through tension. So when the eyes are still, and the energy moves inwards, thoughts will stop. You will feel a certain euphoria which will deepen daily."

## Making Faces

**When:** At night, before sleeping.

**Duration:** 5-10 minutes.

**Step 1:**

"Sit in your bed and start making faces – just as small children do: good, bad, ugly, beautiful – so the whole face and the musculature start moving." At the same time make nonsense sounds and sway."

**Step 2:**

"Go to sleep."

**Step 3:**

"In the morning before you take your bath, again stand before the mirror and for ten minutes make faces. Standing before the mirror will help more: you will be able to see and you will be able to respond."

## The Art of Let-Go

**When:** Every night.

**Step 1:**

"The body should be the beginning. Lying down on your bed...before sleep comes, start watching with closed eyes the energy from your feet. Move from there – just watch inside: Is there some tension somewhere? In the legs, in the thighs, in the stomach? Is there some strain, some tension?"

**Step 2:**

"If you find some tension somewhere, simply try to relax and don't move from that point unless you feel the relaxation has come."

**Step 3:**

"Go through to the hands – because your hands are your mind; they are connected with your mind. If your right hand is tense, the left side of your brain will be tense. If your left hand is tense, the right side of your brain will be tense. So first go through the hands – they are almost the branches of your mind – and then reach finally to the mind."

**Step 4:**

"When the whole body is relaxed the mind is already ninety percent relaxed, because the body is nothing but an extension of the mind. Then the ten percent tension that is in your mind...."

"Simply watch it, and just by watching the clouds will disappear.

"It will take a few days – it is a knack. It will revive your childhood experience, when you were so relaxed.... And once you have known the secret – nobody can teach it to you, you will have to search within your own body – then even in the day, at any time, you can relax. And to be a master of relaxation is one of the most beautiful experiences in the world."

## Gibberish

**Duration:** 20-30 minutes.

### Step 1:

"Close your eyes and allow any nonsense sounds. Then allow it to take any route it likes – you are not to do it. One sound will lead to another, by association. Sometimes it will stop because you are breathing; there will be gaps. So do it without any hurry."

## Body Basics

"There are two types of people: those who can be helped by concentration and those who can be helped only through relaxation – and the processes are different. In relaxation you simply relax, unfocused – just the contrary to concentration."

**When:** Night, just before going to sleep.

**Duration:** 20 minutes.

**Lights:** Dark or dim but not bright.

**Clothing:** Loose, so there is no constriction anywhere.

### Step 1: Dropping Tension

"Sit in your chair, be comfortable. Comfort is the most essential part of it – for relaxation one has to be very comfortable. Whatsoever posture you want to take in the chair, take it. Close your eyes and relax the body. Just from the toe up to the head, feel inside where you feel the tension. If you feel it at the knee, relax the knee. Just touch the knee and say to the knee, 'Please relax.'

"You will find many places of tension: they have to be relaxed first, otherwise if the body is not relaxed, the mind cannot relax. If you feel some tension in the shoulders, just touch the place and say, 'Please relax.' Wherever you find tension, touch that place with love and compassion. The body is your servant.

"This will take at least five minutes and you will start feeling very limp, relaxed."

### Step 2: The Breath

"Then bring your consciousness to your breathing; relax the breathing.

"The body is our outermost part, the consciousness, our innermost – and breath is the bridge between the two. This is why it is significant to allow the breathing to be relaxed.

"So when the body is relaxed, just close your eyes and see your breathing; relax that too. Have a little talk to the breathing: 'Please relax. Be natural.' You will see that the moment you say, 'Please relax,' there will be a subtle click. So just tell your breathing two or three times to relax and then be silent. When your breathing relaxes, there will be a subtle click."

### Step 3: One

"Now, with each exhalation, say 'one.' When you breathe in, say something. Another exhalation, say 'one,' and as you repeat 'one,' feel that the whole existence is one, a unity. No need to say that; just saying 'one' will help."

"Within a week you will be able to communicate with your body. And once you start communicating with your body, things become very easy. The body need not be forced, it can be persuaded. One need not fight with the body – that's ugly, violent, aggressive, and any sort of conflict is going to create more and more tension. So you need not be in any conflict – let comfort be the rule.

"So for seven days.... It will look a little absurd in the beginning because we have never been taught to talk to our own body – and miracles can happen through it. They are already happening without our knowing it.

"When you want to be angry, or when you are angry, if the body does not collaborate with you, you will not be able to be angry. A subtle mechanism follows, certain poisons are released into the blood: your face becomes red, your eyes become red, your hands want to beat or kill or to hit. You want to shout or shriek, and the whole body is ready. Unless the body gives a base, nothing is possible. So the first thing is to create a body base."

## Four Levels of Relaxing

### Step 1: The Body

"You will have to relax from the circumference. Remember as many times as possible to look into the body and see whether you are carrying some tension in the body somewhere – the neck, the head, and the legs.

"Relax it consciously. Just go to that part of the body, and persuade that part, say to it lovingly 'Relax!'

"You will be surprised that if you approach any part of your body, it listens, it follows you – it is your body! With closed eyes, go inside the body from the toe to the head searching for any place where there is a tension. And then talk to that part as you talk to a friend; let there be a dialogue between you and your body. Tell it to relax, and tell it, 'There is nothing to fear. Don't be afraid. I am here to take care – you can relax.' Slowly slowly, you will learn the knack of it. Then the body becomes relaxed."

### Step 2: The Mind

"Then take another step, a little deeper; tell the mind to relax. And if the body listens, mind also listens, but you cannot start with the mind – you have to start from the beginning. You cannot start from the middle. Many people start with the mind and they fail; they fail because they start from a wrong place. Everything should be done in the right order.

"If you become capable of relaxing the body voluntarily, then you will be able to help your mind relax voluntarily. Mind is a more complex phenomenon. Once you have become confident that the body listens to you, you will have a new trust in yourself. Now even the mind can listen to you. It will take a little longer with the mind, but it happens."

### Step 3: The Heart

"When the mind is relaxed, then start relaxing your heart, the world of your feelings, emotions – which is even more complex, more subtle. But now you will be moving with trust, with great trust in yourself. Now you will know it is possible. If it is possible with the body and possible with the mind, it is possible with the heart too."

### Step 4: Being

"Then only, when you have gone through these three steps, can you take the fourth. Now you can go to the innermost core of your being, which is beyond body, mind and heart: the very center of your existence.

"You will be able to relax it too, and that relaxation certainly brings the greatest joy possible, the ultimate in ecstasy and acceptance. You will be full of bliss and rejoicing. Your life will have the quality of dance to it."



## Releasing Throat and Stomach Tensions

**When:** Whenever you feel a choking in the throat.

**Duration:** 3-4 weeks.

### Step 1: For the Throat

"Start doing two things. One is: whenever you feel a choking in the throat start chanting loudly. Any sound that you feel like, any gibberish will do. Or if you feel like singing a song, sing, but in that moment you should start using the throat. It is good to just create meaningless sounds, they are more helpful, because with meaning, things become very very limited...so 'ahhhhhh' or anything that comes at that moment. Just feel the body and allow it and sway."

### Step 2: For the Stomach

"Just close your eyes, put your hand where you are feeling it, and start moving upwards with your hand slowly, and bring it to the throat. And when it has come to the throat, make a meaningless sound.

"If it is in the throat, it is good, make the sounds; otherwise first bring it to the throat. It will come up. Just direct it, say to it 'Come on!' Call it upwards and bring it to the throat. Collect it there and then burst into a song.

"It will take at least three or four weeks to go but it will disappear, and once it is gone you will feel very very free."

## Relief of Tense Stomach

**When:** After every bowel motion.

### **Step 1:** Towel Massage

"When you empty your [belly], take a dry towel, a rough towel, and rub your belly. Pull the belly in and rub hard. Start at the right corner and go round. Go just around the navel but don't touch the navel...really hard so that it gives a good massage. Pull the belly in so all the intestines are massaged."

### **Step 2:** Belly Breathing

"In the daytime, between sunrise and sunset – never in the night – breathe as deeply as you can, as many times as you can. The more you breathe the better, and the deeper you breathe the better. But remember only one thing – that breathing should happen through the [belly] and not through the chest, so that when you breathe in, the belly goes up – not the chest. When you breathe in, the belly goes out, and when you breathe out, the belly goes in. Leave the chest as if it has nothing to do with it.

"Just breathe by the belly, so the whole day it will be like a subtle massage."

## Relief of General Tensions and Blocks

**I am becoming aware of tensions in my body and the limitations they create in me.**

"It is good that you are becoming aware. It is just an armor; it is not clinging to you. You are clinging to it, so when you become aware you can simply drop it. The armor is dead. If you don't carry it, it will disappear. So you have to watch where you feel limitations in the body."

### **Step 1:** Exhale Deeply

"Just do three things. One: walking or sitting, or whenever you are not doing anything, exhale deeply. The emphasis should be on exhalation, not on inhalation. So exhale deeply: as much air as you can throw out, throw and exhale by the mouth. But do it slowly so it takes time; the longer it takes the better, because then it goes deeper. When all the air inside the body is thrown out, then the body inhales. Don't you inhale. Exhalation should be slow and deep, inhalation should be fast. This will change the armor near the chest, and that will change your throat too."

### **Step 2:** Run for Your Life

"If you can start a little running that will be helpful. Not many miles, just one mile will do. Just visualize that a load is disappearing from the legs, as if it is falling. Legs carry the armor if your freedom has been restricted too much; if you have been told to do this and not to do that; to be this and not to be that; to go here and not to go there. So start running and, while running, also put more attention on exhalation. Once you regain the sensation of your legs and their fluidity, you will have a tremendous energy flow."

### **Step 3:** Disarming

"In the night when you go to sleep, take off your clothes, and while taking them off, just imagine that you are not only taking off your clothes, you are taking off your armor too. Actually do it! Take it off and have a good deep breath – and then go to sleep as if unarmored, with nothing on the body and no restriction."

## Relieving Restlessness and Tension

**When:** Every night, before going to sleep.

**Duration:** At least 20 minutes.

### **Step 1:** Mouth Breathing

"Sit in a chair and rest your head [resting back on the chair like you do at the dentist]. You can have a pillow, so you are in a resting posture. Then release your lower jaw, just relax it so the mouth opens slightly, and start breathing from the mouth, not from the nose. But the breathing has not to be changed, it has to be as it is – natural.

"The first few breaths will become a little hectic. By and by it will settle down and the breathing will become very shallow. It will go in and out very slightly; that's how it should be. Keep the mouth open, eyes closed, and rest."

### **Step 2:** Leg Loosener

"Then start feeling that your legs are becoming loose, as if they are being taken away from you, broken from the joints. Feel as if they are being taken away from you, they have been cut loose and broken. Then start thinking that you are just the upper part; the legs are gone."

### **Step 3: Hands**

"Then the hands: think that both the hands are becoming loose and being taken away from you. You may even be able to hear just a click! inside when they are broken. You are no longer your hands; they are dead, taken away. Then just the torso remains."

### **Step 4: Be-Heading**

"Then start thinking about the head – that it is being taken away, that you are being beheaded, that the head is broken. Then leave it loose: wherever it turns – right or left – you cannot do anything. Just leave it loose; it has been taken away."

### **Step 5: Totally Torso**

"Then you have just your torso, mm? Feel that you are only this much – this chest, the belly, that's all.

"This restlessness will settle. It is just that your body is not aligned, the energy is not proportionately distributed. Taking these parts as separate, only the essential will remain, so your whole energy will move in the essential part.

That essential part will relax and the energy will start flowing in your legs, in your hands, in your head, again, in a more proportionate way. A new distribution of energies is needed."

## Belly Breathing

**When:** Each night, for 15 nights, make the stomach as tense as possible for two or three minutes, bringing the tension to such a climax that you feel like bursting, and then relax it.

"Watch a small child breathing: that's the right and natural way of breathing. The stomach goes up and down and the chest remains completely unaffected by the passage of air. The child is in T'ai chi. His whole chi, his whole energy, is concentrated near his navel.

"By and by we lose contact with the navel. We become more and more hung up in the head and the breathing becomes shallow. So whenever you remember during the day, take the breath in as deeply as possible, but let the belly be used.

"...Everybody breathes rightly in sleep because the interfering mind is not there. The belly goes up

and down and it automatically becomes deep; you need not force it to become deep. Simply remain natural and it becomes deep. Depth is a consequence of its being natural, and if you insist for depth, it will never come, and your breathing will remain unnatural."

## Tensing Up

**When:** Every night before you go to sleep.

**Duration:** 4-6 minutes.

### **Step 1:**

"Stand in the middle of the room – exactly in the middle – and make your body as stiff and as tense as possible, almost as if you will burst. Do this for two minutes and then relax for two minutes; tensing and relaxing two or three times and then just go to sleep.

"So the whole [area of tension] has to be made as tense as possible. After it, don't do anything else, so the whole night that relaxation goes deeper and deeper in you."

## Name Mantra

**When:** Any time – day or night.

**Duration:** 25 minutes.

### **Can use:**

\* Classical music if you want, just as a background – don't actively listen to it; otherwise this method won't work. Use music that you know very very well, so there is no curiosity about it – or do it without sound.

\* Incense can also help create a relaxing background.

### **Step 1: Be Comfortable**

"Sit in a chair or in whatever other position is comfortable. Comfort should be the prime consideration. Lights should be dim so there is no tension for the eyes."



### **Step 2: Breathe Naturally**

"Let your breathing fall into its own natural rhythm. Each day there will be slight variance as one may not have slept so well or something may be happening in the body that affects the rhythm. Within three, four minutes you will feel that the body has relaxed; the breathing has come into a rhythm."

### **Step 3: Osho Mantra**

"Then with each outgoing breath, simply say "Osho," inside; not very loudly – just a whisper, but inside so that you can hear it."

### **Step 4: Waiting**

"When the breath comes in, just wait. Don't do anything, simply wait; so your work is only when the breath goes out. And when the breath comes in, it is like the bucket being pulled out of the well."

"You can open your eyes after 20 minutes and look at the clock, but have no alarm and don't tell anybody to knock after twenty minutes. That will be very disturbing...."

a pause, breathing outside; again the breathing stops. And these gaps go on becoming bigger and bigger, bigger, bigger and bigger.

"There comes a time, which has been calculated for almost ten thousand years, and has been found to be exactly the same by all meditators who have used the method. the pause is of 48 minutes. You have arrived home. Then all that meditation can give to you will be available to you."

"Somebody can be sitting by your side and he will not know what you are doing. It need not be done at a particular time; you can do it any time. You can do it as many times in the day as is possible – sometimes just for two minutes. Sometimes you are not feeling sleepy and you are just lying on the bed; don't bother about sleep, just do the method. It will do both jobs; it will give you a deep meditative silence, and just by doing it...you will only know in the morning when you wake up that somewhere sleep came in."

"But the strange thing is, if you meditate and fall into sleep, you will wake up meditating. That means in a subtle way, in your deep unconscious, the method continued; your whole night became a meditation. Now that is the longest period you can get. And your sleep will be of a different quality – more silent, more relaxed, more rejuvenating."

"For six and eight hours, subliminally the witnessing continues. In the morning when you become aware that you are awake, you will be surprised: you are witnessing your breath."

## **Watching the Breath**

"There is no need to teach all kinds of meditations. Just one method I can choose which can be the simplest, easiest and applicable to all, and just that one method can be spread all over the world. It is what I call witnessing the breath. It is a very simple method."

**When:** Just in your silent moments when you are sitting, or traveling in a train or in a plane.

**Duration:** From 1-2 minutes to as long as you want.

### **Step 1:**

Close your eyes and watch your breath. Going in, you go with it; coming out, you come outward.

"As you go in and then come out, you will become aware of two points. As you go in, there is a small fragment of a moment when the breath stops before it starts moving outward. And the same happens after you have exhaled: for a split second the breathing stops, before it again moves in. These two points will become more and more clear, longer. One breath goes in and then there is

## **Watching the Gap**

**Duration:** 20-30 minutes.

### **Step 1: Watch the In Breath**

Close your eyes and start watching your breath. First, the inhalation, from where it enters your nostrils, right down into your lungs.

### **Step 2: Watch the Gap That Follows**

At the end of the inhalation there is gap, before the exhalation starts. It is of immense value. Watch that gap.

### **Step 3: Watch the Out Breath**

Now watch the exhalation.

### **Step 4: Watch the Gap That Follows**

At the end of the exhalation there is a second gap: watch that gap.

Do these four steps for two to three times – just watching the breathing cycle, not changing it in anyway, just watching the natural rhythm.

#### **Step 5: Counting In Breaths**

Now start counting: Inhalation – count one (don't count exhalation), inhalation – two – and so on, up to ten. Then count from ten back to one. Sometimes you may forget to watch the breath or you may count beyond ten. Then start again, at one.

"These two things have to be remembered – watching, and particularly the gaps at the top and the bottom. The experience of that gap is you, your innermost core, your being.

"And second – go on counting, but not more than up to ten; and come back again to one; and only count the inhalation.

"These things help awareness. You have to be aware, otherwise you will start counting the exhalation, or you will go over ten.

"If you enjoy this meditation, continue it. It is of immense value."

## Remembering the Gap

**When:** In any activity.

**Duration:** Continuously.

#### **Step 1: Watch the Gap**

"Keep your attention in the gap between two breaths. This is done in activity, not in isolation. So, eating, go on eating but aware of the gap; walking, go on walking, but aware of the gap. Going to sleep – lie down, let sleep come, but go on being aware of the gap.

"This device needs to be done in activity because activity distracts your mind, calls your attention. Doing this technique, you can't be distracted. So let the activity you are engaged in, continue. You will have two layers of existence – doing and being.

"We have two layers of existence: the world of doing and the world of being – the circumference and the center. Go on working on the periphery, on the circumference, don't stop. But at the same time work on the center too. Then your activity will become an acting, as if you are playing a part.

"If this method is practiced your whole life becomes a long drama. You will be an actor playing roles but constantly centered in the gap. If you

forget the gap you cease playing the role: you become it, you have mistaken the drama for life. This is what all humanity has done – become identified with a role that society, circumstances, has given us. This method breaks that identification."

## Suchness

#### **Step 1:**

Lying down on your bed, allow the body to feel suchness; that if it is suffering from a cold it is okay. It is simply a cleansing.

"Medicine can be used with two different, almost diametrically opposite viewpoints. One is to destroy the disease. That is a negative attitude. That is the attitude almost everybody lives with. One who understands suchness will not take that attitude. His attitude will be that perhaps this illness is needed at this time. You don't reject it. You are taking medicine only to help your body to accept the disease, to give your body enough strength so that you can live with the disease in suchness. You are not taking medicine against the disease; you are taking medicine to help your vitality, your health, to be strong enough so you can accept this disease as a friend and not create any antagonism. You will be surprised that this idea of suchness helps you in the turmoil of your heart, emotions, feelings, in the confusions of your mind and the sickness of your body."



## Speediness

"Even when there is no need to, I often hurry when I am doing things, especially eating."

"Something is eating you: some deep worry is inside that creates hurry; some deep tension which does not allow you to relax."

### Step 1:

"The next time you are eating something, watch what is eating you. When you are hurrying, just watch. Are you escaping from somewhere? Are you trying to avoid some situation? Are you trying not to see something that is there inside you? Are you trying to suppress something? Is there some worry and you don't even want to accept that it is there? Is there some wound that you are hiding in flowers? Watch deep down. All people who are in a hurry simply show that they are carrying some deep worry, and they are not even courageous enough to face it. Bring it up, let it surface. Encounter it, and you will be simply surprised."

"If you can encounter any problem face to face, directly, it disappears."

"In the inner world, to know that a problem is, to know exactly what it is, to diagnose, is to treat. There is no other medicine in the inner world. A problem only exists if you go on suppressing it. If you don't allow it to be confronted, it exists. And people go on piling many problems, and then they rest, silently sit, they will have to face."

"So they are constantly in a hurry, running, doing this and that. Only when they fall asleep, then apparently are they at rest; but deep down not even then. Then, in their dreams and in their nightmares, they are traveling, and hurrying, and running."

## Awareness and Un-Stressing

"When you become aware, the mind starts unstressing."

"It has always been in stress – coiled up energy, pent-up energy. When you start becoming alert about it, it starts uncoiling, unstressing, and everything starts bubbling up, starts surfacing."

"If you become a little more aware you come to the witness who can watch these thoughts. And if you become such a witness – so deeply rooted

in the witness that thoughts disappear, because when the witness is perfect thoughts simply disappear, they don't get any energy from anywhere; the whole energy becomes concentrated in the witness so they starve and die.

"In that moment is the transformation."

## Laughter and Relaxation

"There are a few moments when, without being aware, you are in a let-go. For example, when you are really laughing – a belly laughter, not just from the head, but from your belly – you are relaxed without your knowing, you are in a let-go. That's why laughter is so health-giving. There is no other medicine that can help you more in attaining well being. Next time you laugh, be alert about how relaxed you are."

**When:** In the night before sleeping and morning.

**Duration:** 10-40 minutes.

### Step 1: Create a Giggle

"Sitting silently just create a giggle in your being, as if the whole body is giggling, laughing. Start swaying with the laughter – let it spread to your hands and your feet. If it comes uproariously, allow it; if it comes quietly, allow it. Let your body be involved – not just lips and throat, but rising up from the soles of your feet and then those subtle ripples moving to the belly. Visualize yourself as a small child, and if you feel like it roll on the floor like a child. The noise is not as meaningful as the totality of your involvement."

"Don't remain stiff, relax, cooperate. If at the beginning you exaggerate it a little it will help."

### Step 2: Get Earthed

"Lie down on the earth or the floor, facing the floor; on the earth and naked is the best. Make contact with the earth, feel that the earth is your mother and you are a child – get lost in that feeling. Breathe with the earth, feel one with the earth."

### Step 3: Dance

"Dance for 20 minutes – put on music and dance. Outside if it is warm enough, otherwise inside. After this time of contact with the earth, your dancing will have a different quality to it, because the earth is energizing."

"Within six to eight months you will find great changes happening."

"The laughter at night will set a trend in your sleep. Your dreams will become more joyous, more uproarious, and they will help your morning laughter; they will create the background. And the morning laughter will set the trend for the whole day. Throughout the day, whenever there is an opportunity to laugh, laugh."

## For the Traveler

**My attempts to start a meditation practice regularly are interrupted because I travel a lot.**

"Something can be found...because any meditation that is disturbed again and again is not good. Something is needed that can be done in spite of your traveling as a continuity."

Osho adds that it doesn't need to be done all the time, just a few times each day, because there are a few things which, if done too much, can be harmful.

"For example, the latest results say that if you do some body exercises for 20 minutes, then do the same exercise for 40 minutes, the benefit will not be doubled. You can do it for 60 minutes and now the wheel will be turning – the benefit will become harmful. It is exactly as when you eat something that is beneficial. Then you eat more, and it is no more beneficial; it has become harmful. So ordinary mathematics won't do."

**When:** Whenever you find time. There is no need to make a fixed time. Use whatsoever time is available. In the bathroom when you have ten minutes, just sit under the shower and meditate. In the morning, in the afternoon, just four or five times, for small intervals – just five minutes – meditate, and you will see that it becomes a constant nourishment.

**Duration:** Just for a few minutes.

### Step 1: Relax the Breathing

"Relax the breathing system, nothing else – there is no need to relax the whole body. Sitting in the train or plain, or in the car, nobody will become aware that you are doing something. Just relax the breathing system. Let it be as when it is functioning naturally."

### Step 2: Watch the Breath

"Then close your eyes and watch the breathing going in, coming out, going in...."

"You simply relax and watch the breathing. In that watching, nothing is excluded. The car is humming – perfectly okay, accept it. The traffic is passing; that's okay, part of life. The fellow passenger snoring by your side – accept it. Nothing is rejected. You are not to narrow down your consciousness."

"Concentration is a narrowing down of your consciousness so you become one-pointed, but everything else becomes a competition. You are fighting everything else because you are afraid that the point may be lost. You may be distracted, and that becomes disturbing...."

"There is no need to do it for 24 hours. Just a cup of meditation will do! No need to drink the whole river. Just a cup of tea will do. And make it as easy as possible. And don't be after it – just do whenever you find time. Don't make a habit of it, because all habits are of the mind, and a real person in fact has no habits."



## In the Balance

"Man needs a balance, and that balance is possible only if you learn the art of being active and yet remaining inactive inside."

"You have to find a synthesis. Be alert as the active person is, and be as relaxed as the lazy person is."

"Once these two are there together you are balanced, and your life will have a new flavor, a new joy, a new ecstasy, which knows no bounds."



# Centering

in the cyclone...

"You have lost the inner contact because you do not know how to go deep in yourself and be revitalized!"

**Osho:** *The Ultimate Alchemy, Vol. 2*

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## Marketplace Meditators

"I would like you to become so capable that you can remain in the marketplace and yet meditative. I would like you to relate with people, to love, to move in millions of relationships – because they enrich – and yet remain capable of closing your doors and sometimes having a holiday from all relationship...so that you can relate with your own being also.

"Relate with others but relate with yourself also. Love others, but love yourself also. Go out! – the world is beautiful, adventurous; it is a challenge, it enriches. Don't lose that opportunity! Whenever the world knocks at your door and calls you, go out! Go out fearlessly – there is nothing to lose, there is everything to gain. But don't get lost. Don't go on and on and get lost. Sometimes come back home. Sometimes forget the world – those are the moments for meditation.

"Each day, if you want to become balanced, you should balance the outer and the inner. They should carry the same weight, so that inside you never become lopsided.

"This is the meaning when Zen masters say: 'Walk in the river, but don't allow the water to touch your feet.' Be in the world, but don't be of the world. Be in the world, but don't allow the world to be in you. When you come home, you come home – as if the whole world has disappeared."

## Play: The New Paradigm in Work

**Modern man in this industrialized age of speed, hurry, activity and tensions, feels completely exhausted after a day's work. In this situation it becomes difficult for him to know inner silence and stillness. What to do?**

"The situation appears so. It is not. Rather, the situation is vice versa. You are not exhausted because of this industrialized age and the work and the tensions. You are exhausted because you have lost contact with your inner stillness. The work is not the problem: you are the problem. Nor is the age the problem: you are the problem.

"Do not go on thinking that modern man is more burdened with work. He is less burdened. A primitive man is more burdened. Mechanization, industrialization, they both help to save time. They are for saving time and they have saved much.

But because you now have time and no stillness, because you now have time and no use for it, it creates problems. A primitive man has fewer problems, not because he is silent and still but because he has no time – no time, to create troubles for himself. You have more time and you do not know what to do.

"This time can be used for an inner journey.

"And if man cannot use it for that inwardness, he is done for. Then there is no hope because now more and more time will be saved. Soon the whole world will be under automatic mechanization. You will have time and you won't know what to do. For the first time in history man will have achieved the utopia he has always longed for, desired. Then he will be at a loss as to what to do with it.

"You have even lost the ability to sleep. That used to be the natural method to go in. Then one would be fresh in the morning, recharged and revitalized. But now we have lost the ability to sleep, and we have lost it because of the mechanical revolution, because now your bodies are not forced to work. Because of less work you are less exhausted, and because of less exertion you cannot sleep.

"You are living an exhausted life. It is not only that you are exhausted in the evening: in the morning you are also exhausted. What has happened? Man needs continuous contact with the inner source.

"So do not ask me how an exhausted man can meditate. It is like asking me how a diseased man, an ill man, can take medicine. He needs it, and only he needs it. You are exhausted, so meditation will be a medicine to you.

"You are a creator. We create our time, we create our space, and we create our milieu, through living. So whatsoever your position in life and whatsoever your work and whatsoever your outward situation, do not make it an excuse. You can meditate all the same, and meditation doesn't need time. It needs a deep understanding, not time.

"And it is not in conflict with other things. For example, if you are eating, eat with awareness. No extra time is needed. Rather, on the contrary, you will save time because you will eat less. With awareness you will eat less; with awareness you will become more efficient. You will save time. With awareness you will lose less energy, you will dissipate less energy. And even after a whole day's work, you will be as fresh as in the morning – because it is not work that exhausts you: it is the attitude.

"You walk to your office on a two-mile walk. You go to your office, and that exhausts you. But if it is Sunday and you are just walking for pleasure, and you walk to your office and come back, then it is just a play and it is not going to exhaust you. Rather, it will refresh you. If you are doing a certain thing as work, it will exhaust you. If you are doing the same thing as play, it will refresh you. It is not the work: it is the attitude.

"The mind that lives in meditation transforms all work into a play, and the mind, which is not meditative, will transform even a play into a work.

"...Look at children. They are doing more work than you are, but they are never exhausted. They are always bubbling with energy. Why? Because everything is a play.

"Because of industrialization, and sooner or later because of total automatic processes coming in, man will have only one dimension – that is the dimension of play. Work will be useless then, and all the old teachings that "work is divine" – that 'work is duty and work is divine and one must do work' – they will all become nonsense.

"Leisure, pleasure, fun, festivity, play, will be the key terms for the future. Seriousness will be taken as a disease; playfulness will become the symbol of sanity. Time will be saved more and more, and even old men will have to be like children playing. Only then will they be able to exist; otherwise they will commit suicide.

"The whole human history up until now has been work-oriented. From now on it will be play-oriented. And meditation gives you a new childhood, a new innocence, a new festivity. Then the whole life becomes a ceremony. It is not work.

"So do not make excuses. They may look valid, but they are dangerous. And meditation is not in conflict with anything. If you are going to your office, go meditatively. If you are doing work in your office, do it meditatively, do it in a relaxed way. Then you will not be exhausted. Take everything as a play, and you will not be exhausted. Rather, the work will become a pleasure.

"Meditation gives you a new quality of mind, so it is not a question of whether you have time or not.

"I am not saying that you have to meditate for three hours daily, that you should take three hours out of your life, out of your work-life – no! If you can take it, it is good. If you cannot take it, do not make an excuse. Then try to turn and change and transform your work into a meditative act.

"You are writing something: write with full awareness. You are digging a hole in the earth: dig it with full awareness. Whether you are working in the street or in the office or in the market, do it with full awareness.

"Remain in the present and then see: you will not be exhausted. You will have more time, more energy, less dissipation, and ultimately your life will become just a play."





## Standing for Centering

**Duration:** 60 minutes.

### **Step 1:**

Stand in a corner of your room, not doing anything.

"Suddenly the energy also stand still inside you. Sitting, you will feel many disturbances in the mind, because sitting is a posture of a thinker. Standing, the energy flows like a pillar and is distributed all over the body. You will find that something settles in you, becomes silent. A certain centering happens, and you will feel yourself like a pillar of energy – the body disappears."

## Hara Meditation

Whenever you have nothing to do, just sit silently and move inside to the place two inches below the navel, and remain there.

"Becoming aware of this center is going to help you tremendously. So the more you abide there, the better. It will create a great centering in your life energies. You just have to start looking into it and it will start functioning; you will start feeling that the whole of life moves around that center. It is from the hara that life begins, and it is in the hara that life ends. All our body centers are far away; the hara is exactly in the center – that is where we are balanced and rooted. So once one becomes aware of the hara, many things start happening.

"For example, there will be less thinking because energy will not move to the head, it will go to the hara.

"The more you think of the hara, the more you concentrate there, the more you will find a discipline arising in you. That comes naturally, it has not to be forced.

"The more you are aware of the hara, the less you will become afraid of life and death – because that is the center of life and death. Once you become attuned to the hara center, you can live courageously. Courage arises out of it: less thinking, more silence, less uncontrolled moments, natural discipline, courage and rootedness, a groundedness."

## Hara Nighttime Technique

"Concentrate the energy on the hara, the point two inches below the navel. That is the center from where one enters life and that is the center from where one dies and goes out of life. So that is the contact center between the body and the soul. If you feel a sort of wavering left and right and you don't know where your center is, that simply shows that you are no longer in contact with your hara, so you have to create that contact."

**When:** In the night when you go to sleep/first thing in the morning.

**Duration:** 10-15 minutes.

### **Step 1:** Locate the Hara

"Lie down on the bed and put both your hands two inches below the navel and press a little."

### **Step 2:** Deep Breath

"Start breathing, deep breathing. You will feel that center coming up and down with the breathing. Feel your whole energy there as if you are shrinking and shrinking and you are just existing there as a small center, very concentrated energy."

### **Step 3:** Center While You Sleep

"Fall asleep doing it – that will be helpful. Then the whole night that centering persists. Again and again the unconscious goes and centers there. So the whole night without your knowing, you will be coming in many ways in deep contact with the center."

### **Step 4:** Reconnect with the Hara

"In the morning, the moment that you feel that sleep has gone, don't open your eyes first. Again put your hands there, push a little, start breathing; again feel the hara. Do this for 10-15 minutes and then get up.

"Do this every night, every morning. Within three months you will start feeling centered.

"It is very essential to have a centering otherwise one feels fragmentary; then one is not together. One is just like a jigsaw – all fragments and not a gestalt, not a whole. It is a bad shape, because without a center a man can drag but cannot love. Without a center you can go on doing routine things in your life, but you can never be creative. You will live the minimum. The maximum will not be possible for you. Only by centering does one live at the maximum, at the zenith, at the peak, at the climax, and that is the only living, a real life."

## Grounding

"It is one of the most prevalent problems for the modern man; the whole of humanity is suffering from uprootedness. When you become aware of it, you will always feel [a] wavering in the legs, uncertainty, because the legs are really the roots of man. Through his legs man is rooted in the earth.

"Once you understand a problem directly, it is already on the way to being solved. Now you have to do two or three things."

**When:** Every morning.

### Step 1: Shifting Your Weight

"Stand on your feet, just six to eight inches apart, and close your eyes. Then put your whole weight on the right foot, as if you are standing only on the right; the left is unburdened. Feel it – and then shift to the left foot. Your whole weight is on the left foot and you relieve the right foot completely, as if it has nothing to do. It is just there on the earth but it has no weight to it.

"Do this four to five times – feeling this shift of energy – and feel how it feels.

Then try to be just in the middle, neither on the left nor the right, or on both. Just in the middle – no emphasis, 50-50. That 50-50 feeling will give you more rootedness in the earth."

### Step 2: Run and Breathe

"If you are near the sea, every morning go to the beach and run on the sand. If you are near the sea, run anywhere barefoot – no shoes on, just on the naked earth so there is a contact between your feet and the earth. Within a few weeks you will start feeling a great energy and strength in your legs."

"Also, start taking deeper breaths. With shallow breathing one starts feeling uprooted. The breath must go to the very root of your being, and the root is your sex center – so then there is a continuous massage of the sex center by the breathing. Then you feel rooted.

"Otherwise if your breathing is shallow and never goes to the sex center there is a gap – which makes you feel confused, uncertain, not knowing who you are, where you are going, just drifting. Then you will become lusterless, no life, because how can life be without purpose? And how can there be purpose when you are not rooted in your own energy?"

"So first: grounding in the earth – which is the mother of all.

"Then grounding in the sex center – which is the father of all.

"Then you will be completely at ease, centered and grounded."

### Step 3: Stand and Shift

End your running repeating the instructions outlined in Step 1.

## Imagine Running

"When you are running your breathing naturally goes very deep and it starts massaging the hara – which is in fact the center from where meditative energy is released.

"And when you are running you are throwing all carbon dioxide out of your lungs. Carbon dioxide makes people dull, dead, frozen, blocked; [it is] good for trees and very bad for man.... When you are running...your lungs are full of oxygen...and they purify the blood, they purify the whole system....

"Running against the wind is a perfect situation. It is a dance of the elements. And while running you cannot think; if you are thinking you are not running rightly. When you are running totally, thinking stops. You become so earth-bound, the head no longer functions. The body is in such an activity that there is no energy left for the head to go on and on; thinking stops. And in those moments of non-thinking, your existence is pure, you simply are – you don't know who.

"Before we can rise high and reach the ultimate we will have to become authentic, as authentic as possible. Through running that authenticity happens. Sometimes try one technique...."

### Step 1:

"Lie on your bed and imagine that you are running. Imagine the whole scene – the trees and the wind, the sun, the whole beach, the salty air.... Imagine everything; visualize it and make it as colorful as possible. Recall any morning that you like the most – running on the beach, in a forest – and start running in imagination.

"You will find that your breathing is changing. Go on running. You can do this for miles, for hours. And you will be surprised that even doing this on the bed, you will attain to those moments again when suddenly meditation is there. So if some day for some reason you cannot run – you are ill or the situation doesn't allow it, or the city is not worth running in – you can do this and you will attain to the same moments."



## Breathing From the Soles of Your Feet

"Below the sex center people have become afraid to move. In fact many people live in their heads, or if they are a little more courageous they live in the torso. At the most people go down to the navel, but not beyond that, so half the body is almost paralyzed; and because of it, half the life is also paralyzed. Then many things become impossible because the lower part of the body is like roots. These are the roots. The legs are the roots and they connect you with the earth. So people are hanging like ghosts, unconnected with the earth. One has to move back to the feet.

"...It is almost true that the boundary of your breath is the boundary of your being. When the boundary increases and touches your feet, your breath almost reaches to the feet; not in the physiological sense but in a very very psychological sense. Then you have claimed your whole body. For the first time you are whole, one piece, together."

"Go on feeling more and more in the feet. Sometimes just stand on the earth without shoes and feel the coolness, the softness, and the warmth. Whatsoever the earth is ready to give in that moment, just feel it and let it flow through you. Be connected with the earth.

"If you are connected with the earth you are connected with life. If you are connected with the earth you are connected to your body. If you are connected with the earth you will become very very sensitive and centered – and that's what is needed."

## Laugh from the Soles of the Feet

**When:** Last thing at night and first thing in the morning.

**Step 1:** Start with Sitting

"Sit on the floor in the middle of the room with your eyes closed."

**Step 2:** Then

"Now feel ripples of laughter coming from your feet. They are very subtle. Then they come to the belly and become more visible; the belly starts shaking and trembling. Now bring the laughter to the heart; the heart will feel very full. Now bring it to the throat and then to the lips.

"Laughter should start from the feet and then move upwards. Allow the whole body to be shaken by it. Even if the beginning you exaggerate it a little it will be helpful."

"To grow up is a totally different dimension to growing old. It is vertical. It has nothing to do with age. It has nothing to do with time. It has something to do with maturity, integrity, a centeredness."

# Being Present

...to the moment, whatever it is

"A man of no-mind, a man of meditation finds himself so grateful for each moment that life gives to him."

**Osho:** *A Bird on the Wing*

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## The Goal-less

### **I find it difficult to be here and now: I'm always dreaming.**

"Don't be worried right now; just enjoy whatsoever is happening. If you are in the clouds, enjoy it. Why miss that moment? Enjoy it, get lost in it. Don't create this problem of how to be here and now, because by creating it you are missing it. If thoughts are there, that is your here and now. Enjoy it. Here and now is not a goal to be achieved. If it is a goal you will never achieve it, because it is here and now and the goal is always somewhere else.

"So wherever you are, and whatsoever is going on, be in that process.

"If you are thinking, then think. If you are dreaming, then dream. Don't create a bifurcation. Don't separate yourself from the dream and say, 'What am I doing? I am dreaming and I should be here and now.' But the dreaming *is* your here and now! You cannot be in my here and now. You can only be in *your* here and now. Do you understand me?

"Dreaming is your reality and if you try to do anything you will be getting out of the here and now. So dreaming, dream, eating, eat, walking, walk – and whatsoever happens is okay; accept it. That rejection is the trouble. Everybody goes on saying, 'That is not good. I should improve upon it.' That 'should' brings in the future.

"The whole emphasis of being here and now means only a very simple thing. It means don't try to improve yourself; don't try to make yourself better than you are. The trees are here and now because they don't bother a bit. They don't bother about whether they are ugly or beautiful. They don't bother whether they are higher or lower than others; or who is first and who is second and who is third. They are simply here, enjoying. They are not jealous. They have no ego-trip.

"That's what I mean when I say be here and now. There is no need to try any improvement. No polishing is needed. You are already that. Everything is already realized – just your celebrating, enjoying it.... If thoughts are there they must be fulfilling some deep need in you. Just as a stomach releases juices to help digestion, so the mind releases thoughts to digest many experiences. The stomach goes on working in its own way; the liver goes on working, blood goes on circulating. Millions of things are continually active in you, so *why* be worried about the mind? That too goes on doing its thing. When it is not needed

it will disappear. But you cannot force it to disappear, because who is forcing it? It is again a thought. One thought is trying to disperse all thoughts. Impossible. How can one thought fight against many thoughts?

"This is just a thought that you should be here and now. And one thought is going to be defeated against the majority. So don't create that conflict. If thoughts are there say 'Okay, so let me think. This is my herenow.' And enjoy those thoughts. Nothing is wrong in them. What I am saying is to accept it.

"That acceptance will bring you to the here and now. Accepting, by and by everything disperses. Rejecting, you create a fight. In fighting, resistance arises, and then you are in more of a mess. Just float and take everything that is happening as having to happen. You can only enjoy it.

"You are free to take an attitude, but you are not free to change the reality. Let me explain this to you. This tree is there. You can take an attitude about it: you like it, you dislike it; you don't want it to be there, you want it to be there. A mood comes; you feel sad. You can take an attitude about whether you like sadness or not, but you cannot change to reality. The reality is not changed by your attitude. If you don't like the sadness, you can become more miserable, so you create another sadness that is deeper than the first. The sadness is there; what can you do? So when it is there it is better to enjoy it. Find a way to enjoy it.

"Don't find faults with yourself. This faultfinding is one of the greatest problems. Try to use...and I know that every situation can be used, can be used in a creative way."

## Are You There?

**When:** Whenever you feel sleepy.

### **Step 1: Ask Yourself**

"Ask yourself 'Are you here?' Suddenly your thinking will stop."

### **Step 2: And Respond**

"Then reply, 'Yes!' That will bring you into focus. When thinking stops you are alert, in the moment."

### **Step 3: Entering Sleep Too**

"Going to sleep, suddenly call, 'Are you here?' And answer.

"In the darkness you become a flame of awareness.

"It is also a remembrance of your own being, also a respectfulness, a gratitude that one day more is given to you, that again the sun will rise, that again, for one day at least, you will be able to see the roses blossom.

"A man of no-mind, a man of meditation, finds himself so grateful for each moment that life gives to him. There is no reason – you don't deserve it, nobody deserves it. It is a sheer gift of life. You cannot ask to extend your life even by a single moment. You cannot say, 'I am worthy, so let me have a few more years; I deserve it.' Nobody deserves it, but life goes on pouring in you out of its abundance."



## Stop!

**When:** At least six times a day – more but not less. It has to be done suddenly.

"Walking on the street, doing anything, suddenly remember yourself, and stop – stop completely, no movement, and just be present to whatever is happening. Then start moving again.

"If you just become present suddenly, the whole energy changes. The continuity that was going on in the mind stops, and it is so sudden that the mind cannot create a new thought so immediately. It takes time; and the mind is so stupid, it cannot work without time, so when you do it suddenly.... In that stopping suddenly the mind stops, and for a single moment there is a clearing. All thoughts disappear – there is emptiness, and in that emptiness there is an opening. When you stop, don't prolong it – because after half a minute the mind will come back and destroy it."

## Protection of Joy

### Step 1: Preparation

"For the first seven days, the first step: Lying down on the bed, or sitting, put the light off, be in darkness."

### Step 2: Remember a Beautiful Moment

"Just remember any beautiful moment that you have experienced in the past. Any beautiful moment – just choose the best. It may be very ordinary – because sometimes extraordinary things happen in very ordinary grounds.

You are just sitting still, doing nothing, and the rain is falling on the roof...the smell, the sound... you are surrounded – and something clicks. You are in a sacred moment. Or one day walking along the road, suddenly the sunlight falls on you from behind the trees...and click! something opens. For a moment you are transported into another world.

"Once you have chosen it, continue it for seven days. Just close your eyes and relive it. Go into the details. The rain is falling on the roof...the tip top – the sound...the smell...the very texture of the moment...a bird is singing, a dog is barking... a plate has fallen, and the sound....

"Go into all the details, from all sides; multi-dimensionally, from all the senses. Every night you will find that you are moving into deeper details – things that you may even have missed in the real moment, but that your mind has recorded. Whether you miss the moment or not, the mind goes on recording.

"You will come to feel subtle nuances which you were not aware that you had experienced. When your consciousness is focused on that moment, the moment will be there again. You will start feeling new things. You will suddenly come to recognize that they were there but you had missed them at that moment. But the mind records it all. It is a very very reliable servant, tremendously capable.

"By the seventh day you will be able to see it so clearly that you will feel that you have never seen any real moment as clearly as this one."

### Step 3: Week 2: The Climate of Joy

"After seven days do the same thing but add one more thing. On the eighth day, feel the space around you, feel the climate is surrounding you from all sides – up to three feet. Just feel an aura surrounding you of that moment. By the fourteenth day you will almost be able to be in a totally different world, although conscious that beyond that three feet a totally different time and a totally different dimension is present."

#### **Step 4: Week 3:** Live the Moment

"Then the third week, something more has to be added. Live the moment, be surrounded by it, and now, create imaginary anti-space.

"For example you are feeling very good; for three feet you are surrounded by that goodness, that divinity. Now think of a situation – somebody insults you but the insult comes only up to the limit. There is a fence, and the insult cannot enter you. It comes like an arrow...and falls there. Or remember some sad moment: you are hurt but that hurt comes to the glass wall that is surrounding you, and falls there. It never reaches you. You will be able to see – if the first two weeks have gone right – by the third week, that everything comes up to that three foot limit, and nothing penetrates you."

#### **Step 5: Week 4:** Carry the Aura Everywhere

"Then from the fourth week continue to keep that aura with you; going to the market, talking to people, continuously have it in the mind.

"You will be tremendously thrilled. You will move in the world having your own world, a private world, continuously with you.

"That will make you capable of living in the present, because, in fact, you are continuously bombarded by thousands and thousands of things, and they catch your attention. If you don't have a protective aura around you, you are vulnerable. A dog barks – suddenly the mind has been pulled in that direction. The dog comes into the memory. Now you have many dogs in the memory from the past. Your friend has a dog; now from the dog you go to your friend. Then to the friend's sister with whom you had fallen in love. Now the whole nonsense starts. The barking of this dog was in the present, but it led you somewhere else into the past. It may lead you into the future – there is no way of saying. Anything can lead to anything; it is very complicated.

"So one needs a surrounding, a protective aura. The dog goes on barking, but you remain in yourself – settled, calm, quiet and centered."

#### **Step 6:** Dropping the Aura

"Carry that aura for a few days or a few months. When you see that now it is not needed, you can drop it. Once you know how to be herenow, once you have enjoyed the beauty of it, the tremendous bliss of it, you can drop the aura of it."

## Slow Down!

"If you run very fast, the very speed gives you an intoxication. That's why there is so much addiction to speed. If you drive a car, the mind wants to go faster and faster. It makes you intoxicated. Speed releases certain chemicals in the body and in the blood; that's why you would like to go on pressing the accelerator. Just run fast one day and watch what happens – a moment comes when the speed takes over: that is the acceleration of speed.

"Just the opposite happens if you slow down. What is a Buddha doing under the tree? – slowing down the speed, nothing else. What am I continuously teaching you? – slow down the speed. Come to a point where there is no speed within you, nobody running. In that moment awareness happens – you become enlightened.

"There are two poles: one is speed; then you are intoxicated, you become unconscious. The other is in speed – slowed down completely, totally, an absolute stop. Suddenly you become enlightened."

#### **Step 1:**

"Slow down your speed. Eat slowly, walk slowly, talk slowly, move very, very slowly, and by and by you will come to know the beauty of inactivity, the beauty of passivity. Then you are intoxicated – you are completely aware and conscious."

## Decision-Making

"Decision is good when it comes out of life; it is bad when it comes only out of the head. And when it comes only out of the head it is never decisive; it is always a conflict. The alternatives remain open and the mind goes on and on, from this side to that. That's how the mind creates conflict.

"The body is always herenow, the mind is never herenow; that is the whole conflict. You breathe here and now, you cannot breathe tomorrow and you cannot breathe yesterday. You have to breathe this moment, but you can think about tomorrow and you can think about yesterday.

"So the body remains in the present and the mind goes on hopping between past and future, and there is a split between body and mind. The body is in the present and the mind is never in the present; they never meet, they never come across each other. And because of that split, anxiety, anguish and tension arise; one is there – this tension is worry.

"The mind has to be brought to the present, because there is no other time."

**When:** Everyday and/or whenever you start thinking of the future and the past too much.

**Duration:** 60 minutes.

**Step 1: Watch Your Breathing**

"Just sit in a chair, relaxed, make yourself comfortable and close your eyes. Just start looking at the breathing. Don't change it; just look, watch. By your watching it, it will become slower and slower and slower. If ordinarily you take eight breaths in one minute, you will start taking six, five, four, three or two.

"Within two or three weeks you will be taking one breath per minute. When you are taking one breath per minute the mind is coming closer to the body. Out of this small meditation a time comes when for minutes the breathing stops. Three or four minutes pass and then one breath. Then you are in tune with the body and you will know for the first time what the present is.

"Otherwise it is just a word; the mind has never known it, the mind has never experienced it. It knows the past, it knows the future, so when you say present, the mind understand something in between past and future, in between something, but the mind has no experience of it.

"So for one hour every day, relax into breathing and let the breathing go. It goes automatically. When you walk it goes automatically. Slowly, slowly there will be gaps and those gaps will give you the first experience of the present. Out of these days, suddenly the decision will arise, whatsoever it is.

"It is not material what decision comes up. The most important thing is from where it comes; not what it is, but from where it comes. If it comes from the head it will create misery.

"But if some decision arises from your totality then you never never repent for a single moment. A man who lives in the present knows nothing of repentance; he never looks back, he never changes his past and his memories and he never arrange his future.

"Decision from the head is an ugly thing. The very word *decision* means 'de-cision'; it cuts you off. It is not a good word. It simply mans it cuts you off from reality. The head continuously cuts you off from reality."

"My whole emphasis is on this moment, because this moment contains all. Now is the only reality – all else is either memory or imagination. And even for the past to exist as memory, now is needed. It doesn't exist as the past; it exists as a thought in the present. "So is the case with the future: the future does not exist as the future, it exists as imagination in the present moment. All that exists, exists in the now. Now is the only time there is."







# Self-Knowing

"Socrates says: Know thyself. Buddha also says: Know thyself. And both have been misunderstood, Socrates more than Buddha.

"When Socrates says: Know thyself, people think there is someone inside who has to be known. There is nobody inside. When Socrates says: Know thyself, he is simply saying, 'Go in and see what is there.' He is not saying that there is someone that you will come to know; he is simply saying go in. But he does not make you so scared.

"Buddha says clearly that there is no one: Go in and see. There is only seeing, but not a seer. There is understanding but nobody who understands, knowing but not a knower."

**Osho:** *The Dhammapada: The Way of the Buddha, Vol. 4*

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in thousand of flowers."

## Inner Tuning

"This meditation brings and keeps a certain rhythm to the day. From the morning you will become attuned, and you will see that the whole day has a different quality. You are more loving, more caring, more compassionate, caring and friendly. Less violent, angry, ambitious and egoistic."

**When:** Every morning, early – 5.00 am, before sunrise.

**Duration:** 30 minutes.

"Hum, moan, groan, sing – and sway at the same time. Start feeling that the sound is arising upward from your throat – a moaning, a groaning or a humming sound. Feel ripples of sound arising. Don't be shy and don't hold back. Let sound possess you. The sounds are not meaningful – existential, not meaningful. You should enjoy them, that's all. Let it be praise for the rising sun, and stop only when the sun has come up.

"There is great sound like a reservoir inside your being and it wants to explode. Unless it explodes you will not feel light. You have to help it. It wants to be born and you have to be possessed by it. That is the only way one can help it.

"Our basic being is constituted of sound. That is one of the most ancient insights into human beings. Unless you participate, your own sound cannot start working. It cannot work just by listening. It has to become active, moving, alive."

## Finding Your Own Voice

"If you choose according to your own inclination, according to your own intuition...[your inner voice] is very strong in children but, slowly slowly, becomes weaker. The voices of the parents and the teachers, the society and the priest, become louder and louder. Now if you want to find out what is your voice, you will have to pass through a crowd of noises.

### Step 1:

"Just watch inside – whose voice is this? Sometimes it is your father, sometimes it is your mother, sometimes it is your grandfather, sometimes it is your teacher; and those voices are

## Chief Characteristic

### Step 1: What Takes Your Energy

"It is very simple to find what your chief characteristic is: Just watch your mind for a few days – you can keep a diary and note things down – and see what takes most of your energy, your fantasies. Jealousy? Lust for power? Ego? That is your number one enemy.

"Different people will find different things – anger, repressed sexuality – whatever. Finding out what it is, is almost half the victory. And only you can find it out.

"Gurdjieff [the Russian mystic] has ways to force his disciples to find theirs. A psychoanalyst can find out through dream work; but that will be interpreted through whatever school of thought he belongs to."

### Step 2: Don't React

"Now be aware of it. When 'the enemy attacks,' don't react. Just remain cool and watch it as if something is passing on the screen.

"If you can remain unattached, suddenly a great energy will be released that was contained in your enemy. You will feel vitalized; your whole being suddenly becomes new."

### Step 3: Look Out for the Others

"Now start looking for enemy #2 and 3.

"The day you don't have any enemy you have a **grace**, a beauty and a great energy that blossoms

all different. Just one thing you will not be able to find easily – your own voice. It has been always suppressed. You have been told to listen to your elders, to listen to the priest, to listen to the teachers. You have never been told to listen to your own heart.

"You are carrying a still, small voice of your own, unheard, and in the crowd of voices that have been imposed upon you, it is almost impossible to find it. First you will have to get rid of all those noises, attain a certain quality of silence, peace, serenity. Only then will it come, as a surprise, that you also have your own voice. It was always there like an undercurrent.

"Unless you have found your natural inclination your life is going to be a long, long tragedy, from the cradle to the grave. The only people who have been blissful in the world are the people who have lived according to their own intuition and have rebelled against any effort by others to impose their ideas. Howsoever valuable those ideas may be, they are useless because they are not yours. The only significant idea is that which arises in you, grows in you, blossoms in you."

## Addition to Finding Your Own Voice

### **Step 1:** Who's speaking, please

"Whatever you are doing, thinking, deciding, ask yourself: Is this coming from me or is someone else speaking?"

"You will be surprised when you find the real voice. Perhaps it is your mother – you will hear her speak again. Perhaps it is your father; it is not difficult at all to detect. It remains there recorded in you exactly as it was given to you for the first time – the advice, the order, the discipline, or the commandment. You may find many people: the priests, the teachers, the friends, the neighbors and the relatives. There is no need to fight. Just knowing that it is not your voice but somebody else's – whosoever that somebody else is – you know that you are not going to follow it. Whatsoever the consequences – good or bad – now you are deciding to move on your own, you are deciding to be mature. You have remained a child enough. You have remained dependent enough. You have listened to all these voices and followed them enough. And where have they

brought you? Into a mess."

### **Step 2:** Thankyou...and Goodbye

"Once you identify whose voice it is, thank the person, ask to be left alone and say good-bye to it. "The person who had given that voice to you was not your enemy. His intention was not bad, but it is not a question of his intention. The question is that he imposed something on you that is not coming from your inner source; and anything that comes from outside makes you a psychological slave.

"Once you have told a certain voice clearly, 'Leave me alone,' your connection with it, your identity with it, is broken. It was capable of controlling you because you were thinking it was your voice. The whole strategy was the identity. Now you know it is not your thoughts, not your voice; it is something foreign to your nature. Recognizing it is enough. Get rid of the voices that are within you and soon you will be surprised to hear a still, small voice, which you have never heard before...then a sudden recognition that it is your voice.

"It has been there always, but it is a very still, small voice because it was suppressed when you wear a very small child, and the voice was very small – just a sprout, and it was covered with all kinds of crap. And now you go on carrying that crap and you have forgotten the plant that is your life, which is still alive, waiting for you to discover it. Discover your voice and then follow it with no fear.

"Whenever it leads there is the goal of your life, there is your destiny. It is only there that you will fulfillment, contentment. It is only there that you will blossom – and in that blossoming,

knowing happens."

## The Alchemy of Acceptance

### **Step 1:** Accept

"Whatsoever happens to you, accept it as part of your being. Don't condemn it."

### **Step 2:** The Whole is Nature

"...Not only the trees, not only the clouds – the whole. Whatsoever has happened has happened because of nature. There is nothing unnatural – cannot be. Otherwise, how could it have happened? Everything is natural. So don't create a division: this is natural and this is unnatural. Whatsoever is, is; accept without any analysis.

"Whether you are in the market or in the hills, you are in the same nature. Somewhere nature has become hills and trees, and somewhere it has become shops in the market.

"Once you know the secret of accepting, even the market becomes beautiful. The market has a beauty – the life there, the activity, the beautiful madness that goes around. It has its own beauty! And hills would not be so beautiful if there were no markets, remember. The hills are so beautiful and so silent because the market exists. The market gives silence to the hills.

"...You can sit under a tree and can forget yourself so completely that you have disappeared. You can dance in a street and be absorbed in your singing, in your dancing so totally that you have disappeared. The secret is total absorption wherever it happens. Find the way your cloud moves, where it drifts, and allow it full freedom to move and drift. Wherever it goes, it will reach to the divine. Just don't fight. Flow. Don't push the river, flow with it. A dance is beautiful, but you must be totally in it – that's the point. Don't reject anything. Rejection is irreligious. Accept totally. Acceptance is prayer."

## Remember "I am"

### Step 1: Remember You Are

"Wherever you are, remember yourself, that you are. This consciousness that you are should become a continuity. Not your name, your caste, your nationality – those are futile things, absolutely useless. Just remember that: I am. This must not be forgotten. Walking, sitting, eating, talking, remember that: I am.

"It will be difficult, very arduous. In the beginning you will keep forgetting: there will be only single moments when you will feel illuminated, then it is lost. But don't get miserable; even single moments are much. Go on, whenever you can remember again catch hold of the thread. When you forget, don't worry – remember again, and by and by the gaps will lessen, the intervals will start dropping, a continuity will arise.

"And whenever your consciousness becomes continuous, you need not use the mind. Then there is no planning, then you act out of your consciousness, not out of your mind. Then there is no need for any apology, no need to give any explanation. Then you are whatsoever you are;

there is nothing to hide. Whatsoever you are, you are. You cannot do anything else. You can only be in a state of continuous remembrance. Through this remembrance, this mindfulness, comes the authentic religion, comes the authentic morality.

"This is what Hindus call self-remembrance, what the Buddha called right-mindfulness, what Gurdjieff used to call self-remembering, what Krishnamurti calls awareness. This is the most substantial part of meditation, to remember that: I am.

"You need not repeat it in the mind, 'I am walking.' If you repeat it, that is not remembrance. You have to be non-verbally aware that 'I am walking, I am eating, I am talking, I am listening.' Whatsoever you do, the 'I' inside should not be forgotten; it should remain.

"It is not self-consciousness. It is consciousness of the self. Self-consciousness is ego. Consciousness of the self is *asmita* – purity, just being aware that 'I am.

"Ordinarily, your consciousness is arrowed towards the object. You look at me: your whole consciousness is moving towards me like an arrow. But you are arrowed towards me. Self-remembering means you must have a double-arrow – one side of it showing to me, another side showing to you. A double-arrow is self-remembrance."

## Disidentifying From the "I"

"Knowledge has many meanings. One, as long as you are filled with the knowledge that 'I am,' you will remain in ignorance, because the very sense of the 'I,' the ego is ignorance. The day you are filled with the soul, the 'am-ness' will remain but the 'I-ness' will disappear. From 'I am,' the 'I' will drop and simply 'am' will remain.

"You can experiment with this...."

### Step 1:

"Sometimes sit quietly under a tree and look within yourself, see where is the 'I'?"

"You won't find it anywhere. The 'am' you will of course find everywhere in the existence, but never the ego. The ego is your creation; it is of your

making. It is false, untrue. There is nothing more inauthentic than the ego itself. It comes out handy. Although it is required in the world, as such it nowhere has any place in truth.

"So, there is this knowledge that 'I am', which is the cause of bondage. The awareness that I have of the 'am-ness' is pure and limitless. When you say 'am', can there be any difference between your 'am-ness' and the am-ness of a tree? Would there be any difference between your am-ness and my am-ness? When you only are, then you, the rivers, the mountains and the trees all become one. However, as soon as you say 'I', you become separate from the whole. The moment you say 'I', you break away, you alienate yourself, and you disconnect yourself from the existence.

"Am-ness is existence and 'I' is man's state of ignorance."

#### Step 2:

"When you know simply that you are, then there is no separate center within you. Then you become one with the existence. Then you become like a wave that is lost in the ocean.

"Right now you are like the wave which has frozen into ice, which has broken itself away from the ocean.

"Becoming more alert will make you conscious of the fact that there is only one thing that you have got that you can call yours, and that is witnessing. Everything else belongs to the universe; only witnessing belongs to you. But when you become aware of existence, even the idea of being 'I' is dissolved.

"That too does not belong to you. That was part of darkness, part of the clouds that had gathered around you. In the clear light, when the sky is open and the clouds have disappeared and the sun is bright, there is no possibility of any ideas of being 'I'. Then simply witnessing is."

## Listening to the Inner Messages

"Sometimes it happens after deep sleep that you have messages from your deepest core of being."

#### Step 1:

"Start listening to your first thoughts in the morning; out of sleep you are very close to your being.

"There is more possibility, within two or three seconds of waking, to have some glimpses of your deepest being, some messages. After two or three seconds the contact will be lost: you will again be in the world, thrown into the world."

## Listening to the Inner Voice

**What do you mean by saying to us, "Listen to your inner voice and act accordingly," knowing well that we have only the voice of the mind? Does emptiness have any voice?**

"Yes. Emptiness has its own voice. It is not literally a voice; it is an urge. It is not a sound, it is silence. Nobody says something to do; you simply feel like doing it. Listening to the inner voice means leaving everything to the inner emptiness. Then it guides you.

"You always move right if you move empty. If you have the inner emptiness nothing will be wrong, nothing can go wrong. In emptiness nothing ever goes wrong. That is the very criterion of being right, always right. Yes, emptiness has its own voice, silence has its own music, no-movements has its own dance; but you will have to reach to it.

"I'm not saying listen to the mind. In fact mind is not yours. When I say, 'Listen to your voice,' I mean drop all that society has give to you – your mind is given by the society. Your mind is not yours. It is a society, a conditioning; it is social. Emptiness is yours; mind is not yours. Mind is Hindu, Mohammedan, Christian, mind is communist, anti-communist, capitalist. Emptiness is none, nobody. In that nothingness is the virginity of your being. Listen to it.

"When I say listen to it, I don't mean there is somebody speaking to you. When I say listen to it I mean be available to it, give your ears and your being to it; and it will guide you. It never misguides anybody. Out of nothingness, whatsoever comes is beautiful, is true, is good, is a benediction."

## Including All

"Sitting in meditation, include everything – your body, your mind, your breath, your knowing. Don't say of anything, 'This is not me.'

"If you can do this just sitting, wonderful, absolutely new happenings will happen to you. You will feel there is no center; in you there is no center. And with the center gone there is no self, there is no ego; only consciousness remains – consciousness like a sky covering everything. And when it grows, not only your own breath will be included, not only your own form, with be included, ultimately the whole universe becomes inclusive to you.

"...In the beginning, doing this meditation you will feel a collective being arising and then ultimately a cosmic consciousness arises. When all differences are lost, all boundaries disappear and existence remains as one piece, one unit; then everything is included. This effort to include everything starts from your own individual existence."

"Include and expand. Try it with your body first and then try it with the outside world too. Sitting under a tree, look at the sea and then close your eyes and feel that the tree is within you. Look at the sky, then close your eyes and feel that the sky is within you. Look at the rising sun, then close your eyes and feel that the sun is rising within you. Feel more inclusive.

"A tremendous experience will happen to you. When you feel that the tree is within you, immediately you will feel younger, fresher. And it is not imagination, because the tree and you both belong to the earth. You are both rooted in the earth and ultimately in the same existence. So when you feel that the tree is within you, the tree is within you – this is not imagination – and immediately you will feel the effect. The tree's aliveness, the greenery, the freshness, the breeze passing through it, will be felt within you in your heart."

### **Step 1: Start with Yourself.**

Just sit for a few minutes with your eyes closed and observe what is happening inside. You may notice your breathing, your thoughts and your emotions. Whatever you find include it in your awareness, accept it.

### **Step 2: Include the Outside**

After some time open your eyes, stay with this awareness and start observing your outside situation. And again include, welcome, say yes to your body its position, the place where you are, sounds, smells and sensations around you.

### **Step 3: Include Your Work**

Now include your work activity in your awareness: your body movements and the objects in front of you. For example, if you are writing you will include the pen, the paper, your body posture, the chair you are sitting on and the table. It is as if you draw a circle of awareness around you. Slowly let it expand.

### **Step 4: Include Your Co-Workers**

When you are settled in this meditation you can include other people working next to you. If you are working in a group, slowly expand your awareness until the whole group is one consciousness. If a group of people do this meditation together you will feel individual personalities melting and become one organism.

## Watch Your Breath

"Socrates has said: Look within, know thyself, but nobody has given the exact method. Buddha gives you the exact method: the rising and the falling of the breath. It is through the breath that you are bridged. Breath is the bridge between your soul and your body."

### **Step 1:**

"If you can watch your breath rising and falling, slowly slowly you will be able to see the body as separate from yourself and also the breath as separate from yourself, because the watcher cannot be the watched, the observer cannot be the observed.

"Suddenly one day you will realize that you are the witness of it all. And the witness is certainly transcendental to all that it witnesses. In that very moment freedom has happened to you."

# Mind/Mood Mastery

"Move towards self-mastery.  
Use all devices, methods,  
to become a master of your own self."

**Osho:** *The Dhammapada: The Way of the Buddha*

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## Finding the "Off" Button

"...The mind becomes filled with many words, many thoughts. You can turn any computer on or off – but you cannot turn the mind off. The switch does not exist. There is no reference about it, that when God made the world, when he made man, he made a switch for the mind so that you could turn it on or turn it off. There is no switch, so from birth to death it continues.

"...This chattering is our education, and it is basically wrong because it teaches you only half of the process – how to use the mind. It does not teach you how to stop it so that it can relax – because even when you are asleep it goes on continuing. It knows no sleep. For seventy years or eighty years it has worked continuously.

"If we can educate...and that's what I am trying to impress on you – that it is possible. We call it meditation. It is possible to put a switch on the mind and turn it off when it is not needed. It is helpful in two ways: it will give you a peace and a silence, which you have never known before, and it will give you an acquaintance of yourself which,

because of the chattering mind, is not possible. It has always kept you engaged.

"Secondly, it will give the mind rest also. And if we can give the mind rest it will be more capable of doing things more efficiently, more intelligently.

"So on both sides – on the side of mind and on the side of being – you will be benefited. You just have to learn how to stop the mind from functioning, how to say to it, 'It is enough; now go to sleep. I am awake, don't be worried.'

"Use the mind when it is needed, and then it is fresh, young, full of energy and juice. Then whatever you say is not just dry bones; it is full of life, full of authority, full of truth and sincerity, and has tremendous meaning. You may be using the same words, but now the mind has collected so much power by resting, that each word it uses becomes afire, becomes power.

"What is known in the world as charisma is nothing; it is simply a mind which knows how to relax and let energy collect. So when it speaks it is poetry, when it speaks it is gospel. When it speaks it need not give any evidence or any logic – just its own energy is enough to influence people. And people have always known that there is something – although they have never been able to exactly pinpoint what it is – that they have called charisma.

"Perhaps for the first time I am telling you what charisma is, because I know it by my own experience. A mind that is working day and night is bound to become weak, dull, unimpressive, somehow dragging. At the most it is utilitarian; you go to purchase vegetables – it is helpful. But for more than that it has no power. So millions of people who could have been charismatic remain poor, unimpressive, without any authority and without any power.

"If it is possible – and it is possible – to put the mind to silence and only use it when it is needed, then it comes with a rushing force. It has gathered so much energy that each word uttered goes directly to your heart. People think that these minds of charismatic personalities are hypnotic; they are not hypnotic. They are really so powerful, so fresh...it is always spring. This is for the mind.

"For the being, the silence opens up a new universe of eternity, of deathlessness, of all that you can think of as a blessing, as benediction; hence my insistence that meditation is the essential religion, the only religion. Nothing else is needed. Everything else is nonessential ritual.

"Meditation is just the essence, the very essence.

"...Meditation will make you ultimately rich by giving you the world of your innermost being and also relatively rich, because it will release the powers of your mind into certain talents that you have.

"My own experience is that everybody is born with a certain talent, and unless he lives that talent to its fullest, something in him will remain missing. He will go on feeling that somehow something is not there that should be.

"Give the mind a rest – it needs it! And it is so simple: just become a witness to it. And it will give you both things.

"Slowly, slowly mind starts learning to be silent. And once it knows that by being silent it becomes powerful, then its words are not just words; they have a validity and a richness and a quality that they never had before – so much so that they go directly, like arrows. They bypass the logical barriers and reach to the very heart.

"Then mind is a good servant of immense power in the hands of silence.

"Then the being is the master, and the master can use the mind whenever it is needed and can switch it off whenever it is not needed."

## To Change Your State of Mind

"The earlobes are very important acupuncture points, very closely connected to remembrance. When the ear is pierced the energy within gets a sever jolt. In fact, piercing the ears was even a well-known remedy for certain mental ailments. In China it was the only treatment to cure mental illness. The energy flows more directly to the brain when an intermediary obstruction is removed. It was a significant device to awaken remembrance."

Osho says it has become a custom in India – after a period when there was a high infant mortality – to pierce children's ears because it was discovered that those with pierced ear tended not to die, because there is a "fundamental change in the life energy as a result of the piercing."

**When:** When you are feeling sad, worried, downcast or angry.

### Step 1: 'Ear 'ear

"Pierce your ears (No, just joking!)

"Hold your ear lobes and rub them hard. You will find a change in your state of mind."

## Balancing the Brain

**I feel different sensations in the left and right sides of my head.**

**Duration:** 40 minutes a day for 15 days.

### Step 1:

"Sit silently by yourself and for four to five minutes press your own eyes. Press the eyeballs until you start seeing lights. Don't hurt the eyes too much; a little hurt is allowed. Just go on watching those lights.

"That will settle many things."

### Step 2:

"Now relax for five minutes."

### Step 3:

"Again press them.

"Both your minds are functioning separately. Everybody's does this, but when meditation hits you deeply, the separation and the difference become exaggerated. This exercise will settle many things in the brain and you will feel very collected and sane."



## Neutral Gear

**I find it difficult to work and meditate each day. It is easier to work a lot, then spend some time meditating.**

"You don't understand the mechanism. In fact, one should continuously change, because the brain has many centers. For example, if you do mathematics, then a certain part of the brain functions and the other parts rest. Then you read poetry: then that part that was functioning in mathematics rests and other part starts functioning. That's why in universities and the schools we change periods – 40 minutes, 45 minutes – because each center of the brain has a capacity to function for 40 minutes. Then it feels tired and needs a rest, and the best rest is to change the work – so that some other center starts working and one relaxes. So continuous change is very very good; it enriches you.

"I understand the difficulty: you do a thing and the mind becomes obsessed, you go mad after it. But that's bad; one should not become so possessed. While doing it, become absorbed, but always remain a master; otherwise you will become a slave. And slavery is not good. Even slavery to meditation is not good. If you can't stop doing a certain thing, or you only stop very reluctantly, that simply shows that you don't know how to change the gears of the mind.

"So do one thing...."

**When:** Whenever you are doing something – for example, you are meditating and now you want to do something else.

### Step 1:

"After you stop meditating, for five minutes simply exhale deeply, as possible. Then let the body inhale, don't you inhale. Have a feeling that you are throwing out everything that was in the mind and in the body and in the system. Do this for just five minutes, then start doing some other work, and immediately you will feel you have changed.

"You need the neutral gear for five minutes. If you change gear in a car, the gear has to first move to neutral – even if just for a single moment, but it has to move. The more efficient the driver, the faster he can move from neutral. So give five minutes to the neutral gear. You are not working at anything – just breathing, just being. Then by and by you go on dropping: after one month, four minutes; after two months, three minutes.



"Then by and by there will come a point where just one exhalation is enough and you are finished with the work – closed, a full stop – and then you start other work."

## Breath and Thoughts

"Breathing and thinking are deeply connected, as if they are two poles of one thing. You also sometimes become aware, if you are a little mindful, that whenever the mind changes, the breathing changes.

"For example, you are angry: immediately the breathing changes and the rhythm is gone. The breathing has a different quality; it is a non-rhythmic. When you have passion or lust, sex takes over, the breathing changes; it becomes feverish, mad. When you are silent, just not doing anything, just feeling very relaxed, the breathing has a different rhythm. If you watch...you can find what type of breathing is happening and its rhythm. Antagonistic, angry, the breathing is different.

"So either change the mind and the breathing will change, or you can do the opposite: change the breathing and the mind will change. Change the rhythm of breathing, and the mind will immediately change."

## Part 1

### Step 1: Keep the Happy Rhythm

"When you feel happy, silent and joyous, remember the rhythm of the breathing. Next time anger comes, don't allow the breathing to change; retain the rhythm of breathing as if you are happy.

"Anger is not possible then because the breathing creates the situation. The breathing forces the inner glands in the body that release chemicals in the blood. That's why you become red when you are angry: certain chemicals have come into the blood and you become feverish. Your temperature goes high. The body is ready to fight or take flight; the body is in an emergency. Through hammering of the breathing, this change comes."

## Part 2

### Step 1: Big Breath Out

"Whenever you feel the mind is not tranquil – tense, worried, chattering, anxious or constantly dreaming – exhale deeply. Always start by exhaling; throw the air out. With the throwing of the air the mood will be thrown out, because breathing is everything."

### Step 2: Hold the Breathe Out

"Take the belly in and keep it in for a few seconds – don't inhale. Let the air be out and don't inhale for a few seconds. Then allow the body to inhale. Inhale deeply – as much as you can."

### Step 3: Hold The Breath In

"Again stop for a few seconds. If you held the breath out for three seconds, keep the breath in for three seconds. Throw it out; retain it for three seconds. take it in; retain it for three seconds. But it has to be thrown out completely. Exhale totally and inhale totally. Make a rhythm: retain, in; retain, out. Retain, in; retain, out.

"Immediately you will feel a change coming into your whole being. The mood is gone. A new climate has entered into you.

"What happens? Why is it so? For many reasons: one, when you start creating this rhythm your mind is completely diverted. You cannot be angry, because a new thing has started and the mind cannot have two things together. Your mind is now filled with exhaling, inhaling, retaining and creating a rhythm. You are completely absorbed in it; the cooperation with anger is broken.

"This exhaling and inhaling cleanses the whole body. When you exhale and retain that for 3 seconds or 5 seconds – as much as you want, as much as you can – what happens inside? The whole body throws all that is poisonous into the blood. Air is out and the body gets a gap. In that gap all the poisons are thrown out. They come to the heart, they accumulate there – poisonous gases, nitrogen, carbon dioxide. They all gather together there. You don't give a chance for them to gather together. You go on breathing in and out.

"There is no gap, no pause. In that pause, a gap is created, an emptiness. In that emptiness, everything flows and fills it. Then you take a deep inhalation and retain it. All those poisonous gases become mixed with the breathing; then you again exhale and throw them out. Again pause. Let the poisons gather. And this is a way of throwing things out.

"The mind and breath are so connected – have to be, because breathing is life. A man can be without the mind but cannot be without breathing. Breathing is deeper than mind. Your brain can be operated on completely; you will be alive if you can breathe. If the breathing continues you will be alive. The brain can be taken out completely. You will vegetate but you will be alive. You will not be able to open the eyes and talk or do anything, but on the bed you can be alive, vegetating for many years. But if the breathing stops the mind disappears.

"...Breathing is deeper than thinking. If you change breathing, you change thinking. And once you know the key, that breathing has the key, you can create any climate that you want: it is up to you."

### Step 4: Keep a Record

"For seven days make a diary of your moods. For example, if you are feeling very happy, note down how many breaths you take per minute, the length of the exhalation, the inhalation, and the pause between them."

### Step 5: Choose Your Mood

"Now you can work it out: Whenever you want to drop a mood, just use the opposite pattern. Or, if you want to create a certain mood, then use the appropriate breathing pattern."

## To Change Any Thought Patterns

**When:** Whenever you feel any judgement, or whatever else the pattern might be – jealousy or greed, etc.

### **Step 1:** Change the Breathing

"Immediately you will see a change: the thought will disappear. Whenever you want to change a pattern of the mind that has become a long-standing habit, breathing is the best thing.

"All habits of the mind are associated with the pattern of breathing. Change the pattern of breathing and the mind changes instantly.

"Exhale deeply, pulling your stomach in, and as you throw out the air visualize that the pattern is being thrown out."

### **Step 2:** Now Take in Fresh Air Deeply

"...Two or three times – and just see what happens. You will feel a complete freshness; the old habit will not have been able to take possession of you.

"So start with exhalation when you want to throw something out and inhale when you want to take something in.

"Simply do this and immediately you will see that the mind has moved somewhere else; a new breeze has come. You are not in the old groove, so you will not repeat the old habit. And this is true for all habits. For example, if you smoke, let the urge out. Have a fresh breath in and you will see immediately that the urge has gone. This can become a very very important tool for inner change. Just try it!"

## From Thinking to Feeling Through Breath

"...Feeling is real life. Thinking is phony because thinking is always about; it is never the real thing. It is not thinking about the wine that can make you intoxicated, it is the wine. You can go on thinking about the wine, but just by thinking about the wine you will never become intoxicated. You will have to drink it and the drinking happens through feeling. Thinking is a pseudo activity, a substitute activity. It gives you a false sense of something happening, and nothing happens.

"So shift from thinking to feeling – and the best way will be start breathing from the heart."

**When:** In the day as many times as you remember.

### **Step 1:** Let Life In

"Just take a deep breath. Feel it hitting just in the middle of the chest. Feel as if the whole existence is pouring into you, into your heart. Exactly where the heart center is differs with different people: ordinarily it is leaning to the right. It has nothing to do with the physical heart, it is a totally different thing; it belongs to the subtle body.

"So breathe deeply, and whenever you do, do it at least five times – deep breaths; take it in, fill the heart. Just feel in the heart center that existence is pouring through vitality, life...everything pouring in."

### **Step 2:** Let the Heart Exhale

"Now exhale deeply, again from the heart, and feel you are pouring all that has been given to you back into existence.

"Do it many times in the day, but whenever you do it do five breaths at once.

"That will help you to shift from the head to the heart. And you will become more and more sensitive, more and more aware of many things of which you have not been aware. You will smell more, you will taste more, you will touch more, you will seem more, you will hear more; everything will become intense.

"Ordinarily the senses have become dull...as if much dust has gathered. You hear but it is just so-so, you taste but it is flat. You look too, but the existence does not look psychedelic. Once these senses are cleaned – and that cleaning happens when you move from heart.... If you move from the head, senses become dull, dust gathers, because the mind never allows you to feel. Each time you want to feel it gives a substitute.

"So move from the head to the heart and all your senses will become suddenly luminous. You will start feeling life really throbbing in you, ready to jump, ready to flow."

## Breath and Work

**If I pay attention to my breath I cannot attend to anything else; and once I am doing something else, I can't be aware of his breathing.**

Yes, agrees Osho, this will happen. So initially one has to set aside a certain time to become attuned to being aware of one's breathing. He points out the difference between attention – a tense, focused concentration on one thing to the exclusion of everything else – and awareness, a relaxed inclusion of all that is happening in and around one.

**When:** Morning is the preference.

**Duration:** 40-60 minutes.

### Step 1:

Sit comfortably and watch your breath.

### Step 2:

Once you can do this easily, in a relaxed way, add another activity, e.g. walking, showering.

By and by you will be able to be aware of your breath even while sleeping.

## Life as a Movie

"...Don't try to find any way how to be happy. Just change your attitude. You cannot be happy with a serious mind. With a festive mind, you can be happy. Take this whole life as a myth, as a story. It is one, but once you take it this way you will not be unhappy. Unhappiness comes out of too much seriousness. Try for seven days; for seven days remember only one thing – that the whole world is just a drama – and you will not be the same again. Just for seven days! You are not going to lose much because you don't have anything to lose.

"You can try it. For seven days take everything as a drama, just as a show.

"These seven days will give you many glimpses of your buddha nature, of your inner purity. And once you have the glimpse you cannot be the same again. You will be happy, and you cannot conceive of what type of happiness can happen to you because you have not known any happiness. You have known only degrees of unhappiness:



sometimes you were more unhappy, sometimes less unhappy, and when you were less unhappy you called it happiness.

"You don't know what happiness is because you cannot know. When you have a concept of the world in which you are taking it very seriously, you cannot know what happiness is. Happiness happens only when you are grounded in this attitude, that the world is just a play.

"So try this, and do everything in a very festive way, celebrating, doing an 'act' – not a real thing. If you are a husband, play, be a play husband; if you are a wife, be a play wife. Make it just a game. And there are rules, of course; any game to be played needs rules. Marriage is a rule and divorce is a rule, but don't be serious about them. They are rules, and one rule begets another. Divorce is bad; because marriage is bad: one rule begets another! But don't take them seriously, and then look how the quality of your life immediately changes.

"Go to your home this night, and behave with your wife or husband or your children as if you are doing a part in a drama, and see the beauty of it. If you are playing a part you will try to be efficient, but you will not get disturbed. There is no need. You will do the part and go to sleep. But remember, it is a part, and for seven days continuously follow this attitude.

"Then happiness can happen to you, and once you know what happiness is you need not move into unhappiness, because it is your choice.

"You are unhappy because you have chosen a wrong attitude towards life. You can be happy if you choose a right attitude. Buddha pays so much attention to 'right attitude.' He makes it a base, a foundation – right attitude. What is right attitude? What is the criterion? To me this is the criterion: the attitude that makes you happy is the right attitude, and there is no objective criterion. The attitude that makes you unhappy and miserable is the wrong attitude. The criterion is subjective; your happiness is the criterion."

## Enjoying the Mind

**I am fed up with my mind! I try everything: meditation, to be aware but often I don't feel it.**

### **Step 1:** Let The Mind Do Its Thing

"Don't try to stop [the mind]. It is very natural to you; you will go crazy if you try to stop it.

"It will be like a tree trying to stop its leaves; the tree will go mad.

"The leaves are very natural to it. You are a mind person. If you try to become a heart person you will create so much trouble for yourself, and unnecessarily, because there is a way which goes from the mind itself. There is no need to change yourself into a heart person. That will be against your intrinsic nature.

"To be utterly in tune with your nature, to follow your nature, always listen. To be natural is to be religious, and to be utterly in tune with your nature is all that is needed. So the first thing: don't try to stop your thinking; it's perfectly good."

### **Step 2:** Enjoy The Mind Doing Its Thing

"Just not stopping [the mind] will not be enough – enjoy it. Play with it! It is a beautiful game. Playing with it, enjoying it, welcoming it, you will start becoming more alert about it, more aware of it.

"Start enjoying the thought process. Just see the nuances of thoughts: how they run together, how one thing leads to another, how they get hooked with each other. It is really a miracle to watch. Just a small thought can take you to the farthest end, and if you look you don't see any connection.

"A dog starts barking and your thought process is triggered. The dog is forgotten; you remember a friend who had a beautiful dog. Now you are off! Then the friend is forgotten; you remember the friend's wife who is beautiful, and so you go on, and then other women.... Where you will end, nobody knows; and it all started with a dog barking! Just watch and see the association of thought – how thoughts are linked, chained together.

"Go on easily, take it easy. Awareness will come to you but it will come indirectly. It will not be an effort to become aware. That's what you have been doing: you are trying to become aware. Then the mind distracts you and you become angry at it. You feel that this is an ugly mind and it is constantly chattering; you want to be silent and it doesn't allow you. So you start feeling inimical towards the mind. That's not good; that is dividing yourself into two."

"Then you and the mind become two and conflict and friction start. All friction is suicidal because it is your energy being wasted unnecessarily. We don't have that much energy to waste in fighting with ourselves. The same energy has to be used in joy.

"To fight is to destroy yourself. There is no need to fight – love! All fighting energy has to be transformed into love energy. Just enjoy it, and soon things will start changing."

## Diary of Moods

### **Step 1:** Work Out Your Mood Cycle

"Understand your phases, so start keeping a diary of your negative and positive phases. Each day make a simple note of your mood at four times – morning, afternoon, evening, night. Within three to four months you will see a rhythm, for example, that your moods change according to the moon."

### **Step 2:** Get Ready to Meet Your Moods

"Then once you know your chart exactly you can be prepared for it. Say, you feel sad: just enjoy the sadness. No need to fight it.

"Problems arise because we resist the moods we find ourselves in and this creates conflicts – but all moods can be enjoyed."

### **Step 3:** Watching, You Transcend

"When you know your positive mood is coming, that is the time to relate, to go to people, to meet and be creative.

"Watching this way within six to eight months you will be able to become a witness, and then nothing disturbs you. Then you know it is just part of nature – nothing to do with you. Seeing it, you start transcending."

"There are three cycles to human existence. The first cycle is the physical. It takes 23 days to complete, and it affects a broad range of physical factors including resistance to disease, strength, coordination, and the other basic body functions, and the sensation of physical well being.

"The second cycle is emotional. It takes 28 days to complete, just as it takes 28 days in the feminine body for the menstruation to come.

"Man too has a cycle, but it is not as physical, as visible as woman's. Osho continues, saying it is emotional, and the emotional cycle governs creativity, sensitivity, mental health, mood, the perception of the world and of ourselves. Women learn that during the days of their period they will be in a certain mood, but for man it is more difficult because it can't be seen to be coming and going. This is the second cycle, of 28-day cycle, which follows the moon. So whenever there is moon you will be happier, and when there is no moon, less happy.

"There is a third cycle – the intellectual cycle, which takes place over a 33-day period and which regulates memory, alertness, receptivity to knowledge and the logical and analytical functions.

"The first half of each period is positive and the second half, negative. When all three cycles are in the positive, peaks of joy and ecstasy happen, and when all three are in the negative one lives in hell. You have to understand your phases and be watchful."

## Return to the Source

"If hate, love, or any other mood or feeling for someone or something arises we usually project it onto a person or thing. In this meditation, instead of projecting the mood, remember you are the source of it. For example, if love arises, the other becomes a screen on which this feeling is projected. The other is thought to be the source of love, but this is not true. The love energy arises from within and becomes projected outwardly. That is why the love you feel towards the other makes the other appear lovely. But someone else might project hate onto the same person and then that person appears ugly."

**When:** When you become aware of a mood or a feeling.

### Step 1: Move to the Center

"Remain centered, move to the source. Use your hate or anger or anything as a journey towards your inner center.

"It is easy to go to the source at the moment you are angry or in love or in hate because then you are hot. It is easy to move in then.

"The wire is hot and you can take it in, you can move inwards with that hotness. And when you reach a cool point within, you will suddenly realize a different dimension, a different world opening before you."

## Carrying Notice about One's Moods

"The technique is very beautiful. Whenever a person enters the monastery, becomes a disciple, he is given a plaque, a sign. On one side is written: 'I am negative, please don't take me seriously. If I say something wrong I am not really saying it to you. Because I am negative, and I am filled with hatred, anger, depression. And if I do something, that is because of my negativity, not because you are wrong'.

"On the other side of the plaque is written: 'I am positive I am loving, affectionate, please don't take me seriously – if I say you are beautiful, I am not saying anything about you – I am feeling high.'

"Whenever a person feels that the mood is changing he changes his plaque; he puts the right side up, whatsoever he is. Many things happen through it, because nobody takes him seriously. People laugh because he is negative. If somebody is feeling nauseous and vomits, okay! He is not vomiting on you, he not throwing anything on you: he is throwing something, something that is disturbing him.

"Only when this division stops and the disciple comes to the master and says, 'I am neither negative nor positive, everything has subsided and both are my wings have become one, now I am one,' only then is the plaque taken away. The moment that plaque is taken away is the moment of enlightenment. Then you are whole. Otherwise you are always contradicting yourself and then you feel misery and anguish and you think, 'What is happening to me?' Nothing is happening to you! On one hand you do something good, on another you immediately do something bad – immediately, to destroy the other side that has gone ahead, because you are irresolute, you are divided."



## Unwinding the Mind

**When:** When you are ready to sleep.

### Step 1:

"Go backwards through the memories of the whole day – backwards. Don't start from the morning, start from where you are, just on the bed – the last item, and then go back, step by step – right back to the first experience of morning. Go back and remember continuously that you are not getting involved.

"For example if someone offended you, see your self being insulted but you remain just an observer. Don't get involved, don't get angry; if you do then you are identified, you have missed the point of meditation.

"The person is not insulting you but the form that was in the incident – but that form has gone now. You are just like a river flowing: The forms are flowing. In childhood you has one form, now you do not have that form – that form has gone. River-like you are continuously changing.

"When you get back to the morning when you were just on your bed, to the first thing in the morning, you will again have the same fresh mind that you had in the morning. And then you can fall asleep like a very small child.

"This is a deep catharsis. And if you can do it daily, you will feel a new health, a new freshness coming to you. And if we can teach children to do it daily, they will never be burdened by their past; they will always be here and now. There won't be any hang-ups; nothing will be hovering over them from the past."

## Crisis Intervention

**I have been through a financial crisis and under much pressure, and have found it difficult to meditate during this time.**

"Whenever there is something like pressure from the outside – and there will be many times in life – then direct entry into meditation becomes difficult. So before meditation, for a 15 minute period you have to do something to cancel the pressure; then only can you enter meditation, otherwise not."

### Step 1:

For 15 minutes, simply sit silently and think that the whole world is a dream – and it is! Think of the whole world as a dream and that there is nothing of any significance in it.

### Step 2:

Remember two other things – that sooner or later everything will disappear, you also. You were not always here, you will not always be here. So nothing is permanent.

### Step 3:

Remember you are just a witness. This is a passing dream, a film.

### Step 4:

Relax the body and meditate for 15 minutes.

"These three things remember – that this whole world is a dream and everything is going to pass, even you. Death is approaching and the only reality there is, is the witness, so you are just a witness.

"But whenever you feel that the meditation has become simple, stop it; otherwise it will become habitual. It has to be used only in specific conditions when it is difficult to enter meditation. If you do it every day it is good but it will lose the effect, and then it will not work. So use it medicinally. When things are going wrong and rough, then do it so it will clear the way and you will be able to relax."



## Expression and Watching

"If you can choose between repression and expression, choose expression. If you can choose between expression and watching, choose watching."

# Working with Negative Emotions

"Even negative emotions are good, if real;  
and if they are real, by and by,  
their very reality transforms them.  
They become more and more positive  
and a moment comes when  
all positivity and negativity disappears.  
You simply remain authentic."

**Osho:** *The Grass Grows By Itself*

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## Owning Your Anger

**I get into conflicts with a lot of people in my place of work. I feel that some days I give off a lot of negativity, and when I get a response from that I get hurt.**

"You start getting negative, then they react; then you feel hurt? You start the process of being negative, it seems?"

"That's a good insight that you have understood. Then it can be dropped; there is no problem. It is very difficult to drop it when you think that 'they' start it; then you cannot do anything. That's what everybody goes on doing: throwing responsibility on the other. Then you are helpless, because it is up to them whether they stop or not. But your insight is perfectly true; you are honest and you have seen the point that you start it, they react, then you feel hurt.

"Just see the point that your negativity is your negativity. They should not be victims; they don't create it in any way. You should not let your steam off on them because they are innocent; they have not done anything to you.

"That's why they react, and when they react it hurts, not because they react: it hurts because you started the process. It is rebounding onto you; everything rebounds. If you want flowers to shower on you, present flowers to people; if you want abuse, then abuse them. They always return the same: this is the law of life.

"One has to remember that the people who are associates at work are not at all concerned with your inner life. That is your work to do; they have their own inner life to work out. They have their negative moods; they have their personal problems, anxieties, as everybody has, just as you have. But when you are in a working situation with somebody you need not bring that in, because if they start bringing in all their negativities and you start bringing in all your negativities, it will be a non-ending process. One has to simply see it.

"If you are feeling negative, do something. For example, write out a very very negative thing and burn it. Beat a pillow and throw it. Have a terrible dance!

"You have to work it out; it is your problem. By throwing it on other people you complicate it; rather than dissolving it becomes more complicated.

"They react, then you react; and there is no end to it, it goes on ad infinitum. Then tomorrow they will come with the same attitude: that you have

been negative, that you have hurt them, and you will have the idea that they have hurt you. Then you are both carrying wounds and you are ready to explode again.

"...Once in a while it is good to call your people, whosoever is working with you, and enquire of them if you have been negative to them, if they are feeling hurt...because sometimes one may not know that one has been negative. Small small gestures, just a word, just a silence even, can be hurtful; the way you look can be hurtful. So once in a while call them and ask their forgiveness.

"Tell them, 'Every time I call you, you have to be true. Just tell me, because I am a human being and sometimes things can go wrong from my side and I have to put them right!'

"I know they are there, but they will disappear; there is nothing to be worried about. But this strategy has to be followed. Nobody should suffer your negativity; otherwise your work will become a kind of encounter and it will be very very burdensome.

"Don't throw your negativity on your colleagues. And once in a while call them all. If they have something to say, listen to them, like a wise man!

## The Way of the Sly Man

**I can feel myself moving from anger into sadness. I don't know whether I should try and get the anger out or just let it explode inside.**

"Anger and sadness are the same. Sadness is passive anger and anger is active sadness. Because sadness comes easy, anger seems to be difficult; you are too much in tune with the passive. It is difficult for a sad person to be angry. If you can make a sad person angry, his sadness will disappear immediately. It will be very difficult for an angry person to be sad. If you can make him sad, his anger will disappear immediately.

"In all our emotions the basic polarity continues – of man and woman, yin and yang, the male and the female. Anger is male, sadness is female.

"So if you are in tune with sadness, it is difficult to shift to anger, but I would like you to.



**When:** Every day become angry.

**Step 1: Act Up**

"Jump, jog, scream – whatever it takes to bring up your anger. Once you can bring it for no reason at all, you will be very happy because now you have a freedom. Otherwise even anger is dominated by situations. You are not a master of it. If you cannot bring it, how can you drop it?"

"And it is always available, just around the corner; you just have to pull it in. It comes easily when anybody brings an excuse. Somebody insults you – it is there. So why wait for the insult? Why be dominated by the other? Why can't you bring it yourself? Bring it yourself!"

"In the beginning it looks a little awkward, strange, unbelievable, because you have always believed in the theory that it is somebody else whose insult has created the anger. That's not true. Anger has always been there; somebody has just given an excuse for it to come up.

"Just exploding it within won't help much because again you are seeking some way of being passive. No. Bring it out, act it out. Even if it looks nonsense, then too. Be a buffoon in your own eyes, but bring it out.

"If you can float between anger and sadness, both become similarly easy. You will have a transcendence and then you will be able to watch. You can stand behind the screen and watch these games, and then you can go beyond both. But first you have to be moving easily between these two. Otherwise you tend to be sad and when one is heavy, transcendence is difficult.

"Remember, when two energies, opposite energies, are exactly alike, 50-50, then it is very easy to get out of them, because they are fighting and canceling each other and you are not in anybody's grip. Your sadness and your anger are 50-50, equal energies, so they cancel each other. Suddenly you have freedom and you can slip out. But if sadness is seventy percent and anger thirty-percent, then it is very difficult. Thirty-percent in contrast with seventy-percent sadness means forty-percent sadness will still be there and it will not be possible; you will not be capable of easily slipping out. That forty-percent will hang over.

"You can give yourself an excuse: Imagine a situation in which you would have been angry, and become angry. Talk to the wall and say things, and soon the wall will be talking to you. Just go completely crazy.

"You have to bring anger and sadness to a similar status, where they are exactly proportionate to each other. They will cancel each other out and you can slip away.

"[The Russian mystic] Gurdjieff used to call this the way of the sly man – to bring inner energies to such a conflict that they are engaged together canceling each other, and you have the opportunity to escape."

"So this is one of the basic laws of inner energies – to always let the opposite polarities come to an equal status, and then you are able to slip out of them. It is as if two people are fighting and you can escape. They are so engaged with themselves that you need not worry, and you can escape. Don't bring the mind in. Just make it an exercise.

"You can make it an everyday exercise; forget about waiting for it to come."

## Confusing the Mind

"If you feel sad, dance or have a shower, and see sadness disappearing as the body heat disappears. Feel that as the water showers on you, just as perspiration and dust is removed from the body, so too is sadness.

"If you are feeling angry, just take a few deep breaths – inhale deeply, exhale deeply just for two minutes. Then see where the anger is.

"The idea is to confuse the mind, so don't do the same thing twice. Otherwise if, whenever you feel sad you take a shower, the mind will learn you are sad, that's why you are taking a shower. So never repeat it – just go on puzzling the mind."

## Hotting Things Up

**When:** Every day, whenever you feel good.

**Duration:** 15 minutes.

**Need:** Alarm clock.

### Step 1: Boiling Mad

"Close your room, set your alarm for 15 minutes. Become angry; get heated up, as if to 100 degrees. Bring it to a climax but don't release it. Go on forcing it – go almost crazy with anger – but don't release it. No expression...not even a pillow to hit. Repress it in every way – just the opposite of catharsis.

"If you feel tension rising in the stomach as if something is going to explode, pull the stomach in; make it as tense as you can. If you feel the shoulders are becoming tense, make them more tense. Let the whole body be as tense as possible, almost as if on a volcano – boiling within and no release. That is the point to remember – no release. Don't scream, otherwise the stomach will relax. Don't hit anything, otherwise the shoulders will be released of tension."

### Step 2: Then Just Watch

"When the alarm goes off, sit silently, close your eyes and just watch what is happening. Relax the body.

"This heating of the system will force your patterns to melt...."

## Throwing Out Negativity

**When:** Every night before sleeping.

**Duration:** 60 minutes.

### Step 1: Go Bananas

"Sit on your bed and do everything crazy your mind wants to, that people do when they are angry, destructive and violent. But don't destroy valuable things. Tear up bits of paper, for example. Beat a pillow."

### Step 2: Apologize

"Then if you want, like the primitives, you can go and apologize to the person you were 'beating' or being angry with.

"But the negative energy should be expressed privately, not thrown on others. Once and for all understand that every problem is yours, so it has to be solved in your privacy. Don't wash your dirty linen in public places; there is no need. Why unnecessarily involve other people? Why unnecessarily create an image of yourself as ugly?"

## No/Yes Mantra

**When:** Each night.

**Duration:** 60 minutes.

### Step 1: Go Negro

"Close the door, put pillow all around the room; make sure you are undisturbed for one hour. Make the lights dim, put on gloomy music. Sit down and feel negative. Repeat 'No!' as a mantra.

"Imagine scenes of the past when you were very dull and dead and wanted to commit suicide – and exaggerate them. If the mind tries to distract you, ignore it. Be religiously negative! Cry, weep, scream, shout, and swear. But remember one thing: don't allow any happiness. If you catch yourself, immediately give yourself a slap, bring yourself back to negativity. Beat pillows, jump on them and fight with them.

"You will find it very very difficult to be negative for these 40 minutes. This is one of the basic laws of the mind – that whatsoever you do consciously, you cannot do. But do it – and when you do it consciously, you will feel a separation.

"You are doing it but still you are a witness; you are not lost in it. A distance arises, and that distance is tremendously beautiful. But I am not saying to create that distance. That is a by product – you need not worry about it."



### **Step 2:** Just Say Yes

"After 40 minutes suddenly jump out of the negativity. Throw the pillow away; put on the lights, some beautiful music and dance for 20 minutes.

"Just say "yes! yes!" – let that be your mantra."

### **Step 3:** Finish Off with a Shower

"Take a good shower.

"It will uproot all your negativity and it will give you a new glimpse of saying yes.

"We have been trained to say no – that's how the whole society has become ugly. So this will cleanse you completely. Once these rocks are removed you will have a beautiful flow. It is just there, ready to come out. But first you have to go into negativity. Without going into the no, nobody can attain to a peak of yes. You have to become a no-sayer; then yea-saying comes out of that."

## Pummel a Pillow

**When:** Every Morning.

**Duration:** 20 minutes for two weeks.

Close the room, be alone, and allow anger to surface. Beat a pillow – bite it and throw it. If you are against someone in particular, write their name or put their picture on the pillow.

You may feel foolish, but anger is foolish; you cannot do anything about it. So let it be and enjoy it as an energy phenomenon. If you are not hurting anybody, there is nothing wrong in it.

"If you do this as a meditation by and by you will see that the idea of hurting someone disappears. You will also be calmer because the energy that becomes anger was thrown out; the energy that becomes poison is thrown out of the system.

"After you do this for the prescribed time you will find that whatever the situation, you are not provoked to anger."

## Transforming Anger Into Compassion

"Anger is just like electricity in your body; you don't know what to do with it. Either you kill somebody else or you kill yourself. The society says if you kill yourself it is okay, it is your concern, but don't kill anybody else – and as far as society goes that is okay. So either you become aggressive or you become repressive.

"...The basic thing that is needed is to become aware and to know the secret of this energy, anger, this inner electricity. It is electricity because you become hot; when you are angry your temperature goes hot, and you cannot understand the coolness of a buddha, because when anger is transformed into compassion everything is cool. A deep coolness happens. Buddha is never hot; he is always cool, centered, because he now knows how to use the inner electricity. Electricity is hot – it becomes the source of air conditioning. Anger is hot – it becomes the source of compassion.

"Compassion is an inner air conditioning. Suddenly everything is cool and beautiful, and nothing can disturb you, and the whole existence is transformed into a friend. Now there are no more enemies...because when you look through the eyes of anger, somebody becomes an enemy;

when you look through the eyes of compassion, everybody is a friend, a neighbor. When you love, everywhere is the divine; when you hate, everywhere is the devil. It is your standpoint that is projected onto reality.

"Awareness is needed, not condemnation – and through awareness transformation happens spontaneously. If you become aware of your anger, understanding penetrates. Just watching, with no judgement, not saying good, not saying bad, just watching in your inner sky.... There is lightning, anger, you feel hot, the whole nervous system shaking and quaking, and you feel a tremor all over the body – a beautiful moment, because when energy functions you can watch it easily. When it is not functioning you cannot watch.

"Close your eyes and meditate on it. Don't fight, just look at what is happening – the whole sky filled with electricity, so much lightning, so much beauty. Just lie down on the ground and look at the sky and watch. Then do the same inside.

"...And the more you become aware, the more inwards you penetrate...because awareness is a going-inwards. It always goes inwards: more aware, more in; totally aware, perfectly in; less aware, more out; unconscious – you are completely out, out of your house wandering around.

"Unconsciousness is a wandering outside; consciousness is a deepening of the inside. So look! And when anger is not, it will be difficult to look: what to look at? The sky is so vacant, and you are not yet capable of looking at emptiness. When anger is there, look, watch, and soon you will see a change. The moment the watcher comes in, the anger has already stared becoming cool, and the heat is lost. Then you can understand that the heat is given by you; your identification with it makes it hot, and the moment you feel it is not hot, the fear is gone, and you feel unidentified with it, different, a distance.



## The Root Of Anger

**What is anger and how can I remain cool and collected, but responsive in the crucial moment?**

"The psychology of anger is that you wanted something, and somebody prevented you from getting it. Somebody came as a block, as an obstacle. Your whole energy was going to get something and somebody blocked the energy. You could not get what you wanted. Now this frustrated energy becomes anger – anger against the person who has destroyed the possibility of fulfilling your desire. You cannot prevent anger, because anger is a by-product, but you can do something else so that the by-product does not happen at all.

"In life, remember one thing: never desire anything as intensely as if it is a question of life and death. Be a little playful.

"I am not saying don't desire – because that will become a repression in you. I am saying, desire but let your desire be playful. If you can get it, good. If you cannot get it, perhaps it was not the right time – we will see next time. Learn something of the art of the player.

"We become so identified with the desire. Then when it is blocked or prevented our own energy becomes fire. It burns you. and it that state of almost insanity you can do anything – for which you are going to repent. It can create a series of events that your whole life may get entangled with.

"You should not try to stop anger. You should not, in any way, keep the anger controlled, otherwise it will burn you, and it will destroy you. What I am saying is: you have to go to the roots. The root is always some desire that has been blocked, and the frustration has created the anger.

Once this settles in your being then everything is acceptable. Anger disappears, and the disappearance will bring you a new surprise, because when anger disappears it leaves behind it tremendous energy of compassion, of love and of friendship."

## Even Cowgirls Get Them!

"Make it an absolute law that whenever something is wrong, immediately close your eyes and look for the real culprit. And you will be able to see because it is a truth. It is a reality. It is true that you accumulate anger; that's why you become angry. It is true that you accumulate hate; that's why you feel hatred. The other is not a real cause."

**When:** Whenever you feel miserable.

### Step 1:

"Close your eyes and go inside – because that is the right moment to catch the culprit red-handed. Otherwise you will not be able to catch it. When the anger has disappeared, you will close the eyes. You will not find anything there. In a red-hot situation, don't miss the point."

### Step 2:

"Once realized that 'This is my own negativity which creates the problem,' it falls by itself. And then there is a beauty, when the negative mind falls by itself. If you try to drop it, it will cling – because the very effort to drop it shows that your surrounding is not mature.

"All renunciation is immaturity; you are not ripe for it. That's why effort is needed to drop it. I am carrying rubbish; do I need any effort to drop it, except the understanding that this is rubbish? If I need any effort to drop it, that means I am supplementing my understanding with effort. Understanding itself is not enough – that's why effort is needed. All those who have known, they say effort is needed because your understanding is not there. It may be an intellectual thing, but really

you have not felt the situation, otherwise you simply drop it. A snake passes along the path; you simply jump. There is no effort in the jump. You don't decide to jump; you don't make a logical syllogism within you that 'There is a snake, and wherever there is a snake there is a danger; hence, I must jump.' You don't make a logical step-by-step syllogism."

## Running For Release

**When:** Morning.

### Step 1: Run Totally

"Run on the road, starting with half a mile and then one mile and come to at least three miles eventually. Use the whole body. Don't run as if you are in a straitjacket. Run like a small child using the whole body – hands and feet – and breath deeply, from the belly."

### Step 2: Sit and Relax

"Sit under a tree, rest, perspire, and let the cool breeze come; feel peaceful. You are simply a throbbing body, an alive body, an organism in tune with the whole – just like an animal.

"The musculature has to be relaxed. If you like swimming, go swimming also – that will help. But that too has to be done as totally as possible. Anything in which you can become totally involved will be helpful. It is not a question of anger or any other emotion; the question is of getting into anything totally. Then you will be able to get into anger and love too. One who knows how to get into anything totally can get into everything totally.

"It is difficult to work with anger directly because it may be deeply repressed; so work indirectly. Running will help much anger and fear to evaporate. When you are running for a long time, and breathing deeply, the mind stops functioning and the body takes over."



## More on Running

### **I have trouble expressing anger towards my mother**

"The whole iceberg is there and you are very afraid of it – the fear is not allowing you to express it, the fear is sitting on top of it. And the fear is bad; anger is good. If one has to choose between fear and anger, then anger has to be chosen, because anger is hot energy, anger is life energy. Fear is death; fear helps you to shrink. Anger is in the service of life, anger has some survival value, great value. So start choosing anger rather than fear....

"But this is how it happens in the childhood: parents force fear to repress anger. They create much fear in the child – that the child will be punished, that the mother will die, will leave the child; or something wrong will happen if the child does not listen to the mother or the father. So rather than being angry, the child becomes afraid.

"Anger is positive energy, fear is negative energy. Something can be done with anger because it is hot and alive; it can be transformed in many ways. Nothing can be done with fear. Fear creates sadness, fear creates lethargy, inactivity, and fear makes a person almost imprisoned."

#### **Osho then suggests:**

- \* Running for three to four miles. Not competitive, not with someone; also, without any self-criticism – that you need to improve.
- \* Jogging if running is not possible.
- \* Pummeling a pillow.

"If we can do at least one thing every day for one hour without any judgement, that is meditation. Just out of fun! And we have been so badly conditioned against fun; everything has to be turned into a utility. and all that is beautiful happens only when we are not utilitarian, when we are doing something just for the joy of it, the sheer joy.

"This is the best meditation I can prescribe for you."

## How Running Works With Fear

"...There is fear, and below the fear is anger, and below the anger there is love – and below all these things something has to be found. So start working below all these layers.

"The deepest layer in humanity is that of hunting. Our brain cells have an in-built capacity to run. Swimming is not so deep – it is a learned thing – but this running is really deep. So sometimes it happens that a runner can achieve more meditative energy than a meditator! In meditation the possibility is ten-percent, in running the possibility is eighty-percent. In a better world running will become one of the most important meditations, because when you are running fast, breathing deeply, by and by after the first mile you don't have any separation between you and the body. That division of mind and body disappears. You become psychosomatic: you are one, a unity.

"After the first mile when you are running, and the breathing has taken hold of you and is really going deep – it has to go deep, exhaling, inhaling, both are the deepest possible – your whole blood is being purified, the air is passing through you, the sun-rays are passing through you. You are again part of nature; you are again an animal, not a civilized human being – which is a dead thing. When you are an animal again, suddenly worries disappear. A worrier cannot run, and both together are not possible.

"Once the running reaches to your deepest core and your hunter which is there. You still carry it in the neurons of the brain. It just has to be tapped into again, made alive, invoked – it will give you tremendous joy. And with that joy, fear will disappear. With that joy anger will disappear, and love will start flowing."

## Facing Your Fear

**When:** Every night.

**Duration:** 40 minutes.

### **Step 1: Imagine the Worst**

"Sit in your room with the lights off and start becoming afraid. Think of all kinds of horrible things – whatever creates fear in you. Become really shaken up by your own imagination: imagine ghosts, demons! Imagine that they are killing you, trying to rape you, suffocating you. Get into the fear as deeply as possible and whatever happens, go into it."

**Step 2: Accept Fear**

"In the daytime or any other time, whenever fear arises, accept it. Don't reject it; don't think that it is something wrong you have to overcome. It is natural. By accepting it and by expressing it at night, things will start changing."

**From Fear to Love**

**Duration:** 40-60 minutes.

**Step 1: Energetic Aligning**

"Sit comfortably, with your hands placed right under left and thumbs joining. This puts the energy in a certain relationship, a certain posture. The left hand is connected with the right brain and vice versa. The left side is the seat of reason, a coward. A man can't be both an intellectual and brave. The right brain is intuitive."

**Step 2: Mouth Breathing**

"Relax, close your eyes. Let your lower jaw relax so you start breathing through your mouth."

"When you breathe through the mouth and not the nose, you establish a new breathing pattern, and thus the old pattern can be broken. Also when you breathe through the nostrils you constantly stimulate the brain. The nose is dual, the mouth is

non-dual. So when you breathe through the mouth you don't stimulate the brain – the breath goes directly to the chest.

"It will create a very silent, non-dual, new state of relaxation, and your energies will start flowing in a new way."

**Uncivilising Yourself**

**I'm feeling sad and I don't know what to do.**

Osho's response is that he is holding himself, he doesn't trust life. Somewhere deep down there is a mistrust of life, as if, if he doesn't control, things will go wrong and that if he remains in control only then things can go right, that he has to always deliberately manage things. Maybe his childhood conditioning has helped in that way. That has done much damage, because when a person starts managing everything, his life is divided at the minimum.

"Life is such a vast phenomenon; it is impossible to manage it. And if you really want to manage it, you have to cut it to the minimum; then you can manage. Otherwise life is wild. It is as wild as these clouds, and this rain and this breeze and these trees and the sky. It is wild – and you have cut your wild part completely. You are afraid of it – that's why you don't open as much as you can, and that is creating your sadness also."



"Sadness is nothing but the same energy that could have been happiness. When you don't see that your happiness is flowering, you become sad. Whenever you see somebody happy, you become sad; why is it not happening to you? it can happen to you! There is no problem in it. You just have to uncondition your past. You will have to go a little out of the way for it to happen, so just make a few efforts to open yourself. Even if it feels a little painful in the beginning.... In the beginning it will feel painful."

**Step 1: Be a Complete Animal**

"Just feel as if you are not a human being at all. You can choose any animal that you like. If you like a cat, good. If you like a dog, good...or a tiger. Male, female – anything you like. Just choose, but then stick to it. Become that animal. Move on all fours in the room and become that animal.

"For 15 minutes enjoy the fantasy as much as you can. Bark if you are a dog and do things a dog is expected to do – and really do it! Enjoy it. And don't control, because a dog cannot control. A dog means absolute freedom, so whatsoever happens in that moment, do. In that moment don't bring in the human element of control. Be really doggedly a dog. For 15 minutes roam around the room, bark and jump. Continue this for seven days and then [see how you feel].

"It will help. You need a little more animal energy. You are too sophisticated, too civilized, and that is crippling you. Too much civilization is a paralyzing thing. It is good in a small dose but too much of it is very dangerous. One should always remain capable of being an animal. Your animal has to be freed; that is the problem as I see it. If you can learn to be a little wild, all your problems will disappear. So start from tonight – and enjoy it!"



# Accessing Positive Emotions

"If you work without love, you are working like a slave.  
When you work with love, you work like an emperor.  
Work based in love brings  
you closer to yourself."

**Osho:** *The Messiah, Vol. 1, Commentaries on Kahlil Gibran's "The Prophet "*

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## The Law of Affirmation

"There is a great law called 'the law of affirmation': if you can affirm something deeply, totally, absolutely, it starts becoming real. That's why people are in misery, because of that law: they affirm misery. That's why people are happy, but only a few people, because only a few people are aware of what they are doing to their lives. Once they affirm joy they become joyous.

"Make it a point: stop affirming negativities and start affirming positivities.

"Within a few weeks you will be surprised that you have a magical key in your hands."

### Step 1:

If you get sad easily, then every night before you go to sleep affirm 20 times silently, deeply, to yourself but loud enough so that you can hear it, that you are going to be joyous, that this is going to happen, this is already on the way. You have lived your last sadness. good-bye! Repeat it 20 times and then fall asleep.

### Step 2:

In the morning when you first become aware that your sleep is gone, don't open your eyes, repeat it again 20 times. And see the change in the day. You will be surprised – a different quality surrounds you.

"Within seven days time you will have affirmed something and know the result of it. Then slowly, slowly, drop all negativities. Choose one negativity for one week then droop it. Choose one positivity and imbibe it.

"It is all a question of our choice. Hell is created by your thoughts, so is heaven. A man is as he thinketh. And when you have seen this – that thought can create hell and heaven – then the ultimate jump can be taken into no-thought. One can transcend hell and heaven both. And remember: it is easier to transcend heaven than to transcend hell. So first move from the negative to the positive. It looks paradoxical but it is easier to leave something that is beautiful than that which is ugly; the ugly clings.

"It is easier to leave richness than to leave poverty. It is easier to leave a friend than to leave an enemy. It is easier to forget a friend than to forget a foe. Change hell into heaven.

"Start affirming no-thought, thoughtlessness, and then the ultimate happiness."

## Imagine...

Osho tells a woman that she has strong powers of imagination, and suggests the following to her:

### Step 1: Imagine Being Happy

"Imagine that you are happy as possible. First thing in the morning, imagine yourself immensely happy, so you get out of bed bubbling, radiant, expectant, as if something perfect is going to happen today, something exceptional. Remember this throughout the day as often as possible.

"Within seven days you will see that your whole pattern, your whole vibration has changed."

### Step 2: In Life's Lap

"Going to sleep at night, imagine that you are falling into the divine hands...as if existence is supporting you, that you are in its lap, falling asleep. Go on imagining as you fall into sleep, so that imagining enters your sleep."

### Step 3: Don't Entertain the Negative

"Don't imagine anything negative – because your powers of imagination are very strong. If an idea comes, drop it immediately. Exchange it for something positive."

## Inner Smile

**When:** Whenever you are sitting with nothing to do.

### Step 1: Breathe from the Mouth

"Relax the lower jaw and let your mouth open just slightly. Start breathing from the mouth, but not deeply. Just let the body breath so it becomes more and more shallow. And when you feel that the breath has become very shallow and your mouth is open and jaw relaxed, your whole body will feel very relaxed."

### Step 2: Feel a Smile

"In that moment, start feeling a smile – not on your face but all over your being – and you will be able to. It is not a smile that comes on the lips; it is an existential smile that spreads just inside. Try and you will know what it is, because it cannot be explained. No need to smile with your lips on your face but just as if you are smiling from the belly, the belly is smiling.

"And it is a smile, not a laugh, so it is very very soft, delicate, fragile – like a small rose opening in the belly and the fragrance spreading all over the body.

"Once you have known what this smile is you can remain happy for 24 hours. And whenever you feel that you are missing that happiness, just close your eyes and catch hold of that smile again, and it will be there. In the daytime as many times as you want you can catch hold of it. It is always there."

## Spreading Good Vibes

### Step 1:

"Sitting behind [someone], focus with your eyes closed on them; particularly, if you can, focus with closed eyes on the neck. The neck is the most receptive center...and those vibrations will start moving into the other person too. You will see that he is becoming fidgety, looking all around, What is happening?"

### Step 2:

"Every day sit behind somebody else. You have a great and a very enjoyable task!"

## Yes Mantra

**When:** Every night, before sleeping, for at least ten minutes; then again the first thing in the morning for at least three minutes. Also in the day, whenever you feel negative, sit on your bed and do it.

### Step 1:

"Start putting your energy into yes, make a mantra of yes. Sitting on your bed, begin repeating "Yes...yes...!" Get in tune with it. First you will be just repeating it and then get into the feel of it, begin to sway with it. Allow it to come all over your being from head to toe. Let it penetrate you deeply."

### Step 2:

"If you can't say it out loud, at least silently say "Yes...yes...yes!"

## About Yes-Energy

"Life cannot be lived through no, and those who try to live life through no simply go on missing life. One cannot make an abode out of no, because no is just empty. No is like darkness. Darkness has no real existence; it is simply the absence of light.

"That's why you cannot do anything with darkness directly. You cannot push it out of the room, you cannot throw it into the neighbor's house; you cannot bring more darkness into your house. Nothing can be done directly with darkness, because it is not. If you want to do something with the darkness, turn the light off; if you don't want darkness, put the light on. But all that you have to do has to be done with light.

"In exactly the same way, yes is light, no is darkness. If you really want to do anything in your life, you have to learn the way of yes. And yes is tremendously beautiful; just to say it is so relaxing. Let it become your very lifestyle. Say yes to the trees and the birds and people, and you will be surprised: life becomes a blessing if you are there to say yes to it. Life becomes a great adventure."

## Bliss Cloud

### Step 1:

"Sitting silently, feel a cloud of bliss surrounding you. Relax into that cloud, lose yourself in it – the cloud that constantly changes and yet remains with you."

### Step 2:

"As you start losing yourself you will feel more and more blissful. There will be rare moments with you are completely lost: the cloud is and you are not. Those are moments of samadhi, satori – first glimpses."

### Step 3:

"After a few days you will feel that it has become a reality, because it is there; it is just that you have not felt it yet. Everyone live in cloud of bliss – one just has to recognize it, that's all. It is our aura, our intrinsic nature."



## To Be More Loving

"Joy that comes out of love: that's the only joy there is. Whenever you love, you are joyful. Whenever you cannot love, you cannot be joyful. Joy is a function of love, a shadow of love; it follows love. So become more and more loving, and you will become more and more joyful.

"Don't be bothered about whether your love is returned or not; that is not the point at all. Joy follows love automatically, whether it is returned or not, whether the other is responsive or not. If you are loving, you are joyful, and that is more than enough, more than one can expect. That is the beauty of love – that its result is intrinsic, its value is intrinsic. It does not depend on the response of the other; it is totally yours.

"People are continuously asking for something in return. Their love is conditional. They say, 'Make me happy, make me joyful, then I will love you.' Their love has a condition to it, a bargain. They are completely blind. They don't know that by loving, joy automatically arises. It is a spontaneous by-product. So just be loving. And it makes no difference to whom you are loving – to a dog, to a cat, to a tree, to a rock. Just sit by the side of a rock and be loving. Have a little chitchat. Kiss the rock.

"Lie down on the rock. Feel one with the rock, and suddenly you will see a shudder of energy, an upsurge of energy – and you are tremendously joyful. The rock may not have returned anything, or may have – but that is not the point. You became joyful because you loved.

"One who loves is joyful. And once you know this key, you can be joyful for 24 hours. If you are loving for 24 hours, and you are no longer dependent on objects of love, you become more and more independent, because you know more and more that you can love – even if there is nobody. You can love the very emptiness surrounding you. Sitting in your room alone, you fill the whole room with your love. You may be in a prison; you can transform it into a temple within a second. The moment you fill it with love, it is no longer a prison."

## Nourishing Your Capacity to Love

"Become loving towards people, friends, even strangers, rocks and trees.

"Sitting on a rock, touch it as you would your beloved, and you will feel a response almost immediately. Touch a tree with deep love, and suddenly you will see it is not one way. Eat food, chew the food lovingly. Taking a shower, receive the water with deep love and gratitude because the divine is in everything, it is everywhere.

"Once you start feeling that everything is divine, you will not feel the thirst for love, because from everywhere it will be fulfilled."

## Penetrating the Heart

**When:** Do this on an empty stomach, or at least three hours after eating.

It can be done three or more times a day; don't do it more than seven times at a sitting.

### Step 1:

"Exhale as deeply as you can, making sure all the air is out completely."

### Step 2:

"Pull in your stomach muscles as tightly as you can, to further rid the body of air."

### Step 3:

"Now keep the breath out for as long as you can – two or three minutes, the longer the better. It may be difficult at first but by and by you will be able to do it."

### Step 4:

"At a certain point you will be completely starved for air, and then it will come rushing in. You will feel great joy in its rush, great vitality, and that rushing will open your heart. It is one of the most significant devices to open the heart."





## Radiate Love

"Practice love. Sitting alone in your room, be loving, radiate love. Fill the whole room with your love energy. Feel as if you are vibrating with a new frequency...feel as if you are swaying in the ocean of love. Create vibrations of love energy around you.

"You will immediately feel that something is happening. Something in your aura is changing, something around your body is changing. A warmth is arising around your body, a warmth like a deep orgasm. You are becoming more alive. Something like sleep is disappearing, something like awareness is arising. Sway in this ocean. Dance, sing and feel your whole room being filled with love.

"In the beginning it feels very weird. When for the first time you can fill your room with love energy, your own energy – which goes on falling and rebounding on you and makes you so happy – one starts feeling, 'Am I hypnotizing myself? Am I deluded? What is happening?' – because you have always thought that love comes from somebody else. A love that depends on somebody is a poor love. Love that is created within you, love that you create out of your own being, is real energy.

"Then move anywhere with that ocean surrounding you and you will feel that everybody who comes close to you is suddenly a different kind of energy. People will look at you with more open eyes. You will be passing them and they will

feel that a breeze of some unknown energy has passed them; they will feel fresher.

"Hold somebody's hands and his whole body will start throbbing. Just be close to somebody and that man will start feeling very happy for no reason at all. You can watch it. Then you are becoming ready to share."

## Love for Flowing Energy

"Anything you do lovingly helps energy flow. Any object of love is fine, any excuse will do. It is just like water flowing downwards – so wherever the sea is, the water seeks the sea level and goes on moving. Wherever there is love, energy seeks the love-level; it goes on moving.

### Step 1: Love a Rock

"Take a rock in your hands with deep love and concern. Close your eyes and feel tremendous love for the rock – grateful that it exists, grateful that it accepts your love. Suddenly you will see a pulsation and energy moving.

### Step 2: Love Without an Object

"By and by there is no need to have an object. With just the idea that you love somebody energy will start flowing.

"Love is flow, and whenever we are frozen it is there. When love is not there everything is cold. You start falling below zero point.

"So one of the very important things to remember: love is warm. So is hate. Indifference is cold. So sometimes even when you hate, energy starts flowing. Of course that flow is destructive. In anger energy starts flowing. That's why people feel somehow good after: something was released. It is very destructive. It could have been creative if it had been released through love, but it is better than not being released. If you are indifferent you don't flow.

"So anything that melts you and warms you up is good. The first choice always must be love. If that is not possible, the second choice is anger. And these are the only two choices – the third is not a choice. That is where people already are. That's why you see so many dead people, walking corpses. They are alive only in name's sake, because they are indifferent."

## Actualizing Joy

**When:** The whole day.

"Whenever you feel something is beautiful, blissful – be aware of it. Usually we are so engaged with the negative we don't take much notice of the positive. So try to find the blissful and be filled with it. In that moment forget everything else and allow it to happen to your whole being.

"Do it for 24 hours as an experiment to give the feel. Then once you have the feel, once you feel that the positive is going to lead you to a new world because you become new, you will never want to leave it."

## The Resolution

**When:** At night.

**Duration:** 10 minutes.

### Step 1: Inhale and Repeat

"Gently, very slowly, allow your lungs to fill completely, and as you do so, repeat to yourself whatever it is that you want to introduce into your life, e.g. 'I will experience meditation.'"

### Step 2: Hold Your Breath and Repeat

"When your lungs are completely filled, hold your breath for a while and repeat 'I will experience meditation.' You may get nervous, you will feel like exhaling, but still holding your breath repeat, 'I will experience meditation.'"

### Step 3: Exhale and Repeat

"Now slowly start exhaling, again repeating, 'I will experience meditation.' Keep exhaling until you feel you are empty, and repeating 'I will experience meditation.'"

### Step 4: Empty, Repeat

"Now, feeling absolutely empty, hold this emptiness, don't inhale; and repeat 'I will experience meditation' as often as you can."

### Step 5: Inhale

"Now slowly begin to inhale. So one in breath and one out breath is one round."

### Step 6: Rest

"After doing this five times, straighten your back, breath slowly, sit quietly, your body loose and relaxed, with eyes closed for five minutes.

'I will experience silence, I will experience meditation. I am determined that I will experience meditation.' Let your whole being take this oath – that it will enter into meditation. Let your whole being resound with it. This should reach the innermost layer of your consciousness.

"During this rest period, whatever resolution you have made will sink deeper inside you. Make the resolution five times. Then sitting quietly, watch your breath for five minutes, taking slow breaths.

"When you go to bed repeat this exercise five to seven times, as long as you feel comfortable. Then fall asleep thinking, 'I will be in silence – this is my aim.' When sleep envelopes you, that thought is with you. Then switch off the light.

"If you exhale completely, if you stop yourself from inhaling, what happens? If I exhale completely and then pinch my nose shut and do not inhale, what will happen? In a little while won't my total being struggle to inhale? Won't every pore of my body and those millions of cells scream for air? The longer I try to hold my breath, the deeper the longing for air is going to spread in my unconscious mind. The longer I hold my breath, the more the innermost part of my being is going to ask for air. It is not a simple question anymore; the top layer is not the only one affected; now it has become a question of life and death. Now the deeper layers, the layers underneath are also going to demand air.

"In that moment, when you reach a state where your whole being is gasping for air, you should repeat to yourself, 'I am going to experience meditation'.... Your body will ask for air and your mind will repeat this thought. The stronger the demand for air is, the deeper your decision will enter inside. If your whole being is struggling and you repeat this sentence, your resolution increases many times over. In this way it reaches to your unconscious mind."





# To Assist Watching

"Greatness is not in the thing done. Greatness is in the consciousness that you bring while you do it."

**Osho:** *Nirvana: the Last Nightmare*

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## Awareness in Action

**You tell us to be aware of everything – which means to be a witness to everything, every act. When I decide to be aware in work, I forget about awareness, and when I become aware that I was not aware I feel guilty.**

"It is one of the basic problems for anybody who is trying to be aware while at work – because work demands that you should forget yourself completely. You should be involved in it so deeply... as if you are absent. Unless such total involvement is there, the work remains superficial.

"All that is great, created by man – in painting, in poetry, in architecture, in sculpture; in any dimension of life – needs you to be totally involved. And if you are trying to be aware at the same time, your work will never be first rate because you will not be in it.

"So awareness while you are working needs a tremendous training and discipline, and one has to start from very simple actions. For example, walking: you can walk, and you can be aware that you are walking – each step can be full of awareness. Eating...just the way in Zen monasteries they drink tea; they call it the 'tea ceremony' because sipping the tea, one has to remain alert and aware.

"These are small actions, but to begin with they are perfectly good. One should not start with something like painting or dancing – those are very deep and complex phenomena. Start with the small actions of your daily, routine life. As you become more and more accustomed to awareness, as awareness becomes just like breathing – you don't have to make any effort for it, it has become spontaneous – then in any act, any work, you can be aware.

"But remember the condition: it has to be effortless; it has to come out of spontaneity. Then painting or composing music, or dancing, or even fighting an enemy with a sword, you can remain absolutely aware. But that awareness is not the awareness you are trying for. It is not the beginning; it is the culmination of a long discipline.

"In everyday life you should follow the simple course. First become aware about actions that do not need your involvement. You can walk and you can go on thinking; you can eat and you can go on thinking. Replace thinking by awareness. Go on eating, and remain alert that you are eating. Walk; replace thinking by awareness. Go on walking; perhaps your walking will be a little slower and more graceful. But awareness is possible with these

small acts. And as you become more and more articulate, use more complicated activities.

"A day comes when there is no activity in the world in which you cannot remain alert and, at the same time, act with totality.

"When you become aware that you were not aware, feel happy that at least now you are aware. For the concept of guilt, there is no place in my teachings.

"Guilt is one of the cancers of the soul.

"Awareness is such a great thing that even if you can be aware for few seconds, rejoice. Don't pay attention to those moments when you forgot. Pay attention to that state when you suddenly remember, 'I was not aware.' Feel fortunate that at least after a few hours awareness has returned.

"Change your whole focus. It is great that you became aware that you had forgotten to be aware. Now don't forget, for as long as possible. Again you will forget; again you will remember – but each time, the gap of forgetfulness will become smaller and smaller. If you can avoid guilt, which is basically Christian, your gaps of unawareness will become shorter, and one day they will simply disappear. Awareness will become just like breathing or heartbeat.

"In the beginning you will find many times that perhaps it is not possible to be working and to be aware together. But I say unto you that it is not only possible, it is very easily possible. Just begin in the right way. Just don't start from XYZ; start from ABC.

"So anything that is as valuable as awareness – because it can open all the doors of the mysteries of existence, it can bring you to the very temple of the divine – you should start very carefully and from the very beginning. And move very slowly. Just a little patience and the goal is not far away."

## When the Guest Becomes the Host

"When you are in deep meditation, you feel a great serenity, a joy that is unknown to you, a watchfulness that is a new guest. Soon this watchfulness will become the host. The day the watchfulness becomes the host, it remains 24 hours with you. And out of this watchfulness, whatever you do has wisdom in it. Whatever you do shows a clarity, a purity, a spontaneity, a grace."

## From Head to Heart to Hara

"Man can function from three centers: one is the head, another is the heart and the third one is the navel.

"If you function from the head you will go on spinning more and more thoughts. They are very insubstantial, dream-stuff – they promise much, they deliver nothing. The mind is a great cheat but it has tremendous capacities to delude, because it can project. It can give you great utopias, great desires, and it always goes on saying 'Tomorrow it is going to happen'...and it never happens. Nothing ever happens in the head; the head is not the place for anything to happen.

"The second center is the heart. It is the center for feeling, one feels through the heart. You are closer home – not home yet, but closer. When you feel, you are more substantial, you have more solidity; when you feel, there is a possibility that something may happen. There is no possibility with the head; there is a small possibility with the heart.

"But the real thing is not even the heart. The real thing is deeper than the heart – which is the navel. It is the center of being.

"Thinking, feeling, being – these are the three centers. But certainly feeling is closer to being than thinking, and feeling functions as a method. If you want to come down from the head you will have to pass through the heart – that is the crossroads from where the road separate. You cannot go to being directly; there is no way. You will have to pass through the heart. So the heart has to be used as a method.

"Feel more and then you will think less. Don't fight with thinking, because fighting with thinking is again creating other thoughts of fighting. Then the mind is never defeated. If you win, it is the mind that has won; if you are defeated, you are defeated. Either way you are defeated – so never fight with thoughts, it is futile.

"Rather than fighting with the thoughts, move your energy into feeling. Sing rather than think, love rather than philosophize, read poetry rather than prose. Dance, look at nature, and whatsoever you do, do it through the heart.

"For example, if you touch somebody, touch through the heart, touch feelingly, and let your being vibrated. When you look at somebody, don't just look with stone-dead eyes. Pour out your energy through the eyes, and immediately you will see that something is happening in the heart. It is only a question of trying.

"The heart is the neglected center: once you start paying attention to it, it starts functioning. When it starts functioning, the energy that was moving in the mind automatically starts moving through the heart. And the heart is closer to the energy center – the energy center is in the navel – so to pump it to the head is hard work, in fact. That's why all the education systems exist: they teach you how to pump the energy from the center to the head and how to by-pass the heart. So no school, no college, no university, teaches how to feel. They destroy feeling, because they know that if you feel you cannot think. If you feel too much then the energy will be stopped at the heart center, it will never go to the head. It can only go to the head when the heart center is completely denied. It has to go somewhere; it has to find an outlet. If the heart is not the outlet, it will go to the head.

"So love is denied, feeling is denied, condemned – it is almost a sin to feel. One has to be logical and rational, not emotional. If you are emotional, people will say you are childish. In a way they are literally true, because only a child feels. A grown-up person – educated, cultivated and conditioned – stops feeling. He becomes almost dry, dead wood; no juice flows any more. Hence there is so much misery. Misery is because of the head.

"The head cannot celebrate, there is no celebration possible through the head. It can think about celebration – it can think about and about and about, but it cannot celebrate. Celebration happens through the heart.

"First, you love – half the journey is complete. And as it is easy to move from the head to the heart, it is even easier to move from the heart to the navel.

"In the navel you are simply a being, a pure being – no feeling, no thinking. You are not moving at all. That is the center of the cyclone. Everything else is moving: the head is moving, the heart is moving, and the body is moving. Everything is moving; everything is in a contrast flux. Only the center of your existence, the navel center, is unmoving; it is the hub of the wheel. "

# Breaking The Domination of Thoughts/Emotions

## Step 1: Don't Identify with Your Feelings

"If you want to overthrow the mind's domination, destroy all-identifications with it. A thought arises inside you – don't be one with it! You becoming one with it gives it strength. Stand far away. Stand as if you are just standing by the roadside watching people pass by. Look at it as you would look at a cloud in the faraway skies while you stand on the earth below. Don't identify. Don't unite with your thoughts. Don't say, 'This is my thought.' As soon as you say 'my', you are identified; as soon as you are identified with it, all your energy flows into that thought. It is this energy that makes a slave of you – and it is your own energy!

"As you begin to stand apart from your thoughts, they begin to lose strength and becomes lifeless because they get no energy. Your trouble is: you want to extinguish the lamp, but you yourself also keep on adding oil to it. On the one hand you blow at the lamp to snuff it out; and on the other hand you pour in more oil. Stop replenishing the oil. The old stock won't last very long.

"What is the oil? Whenever a thought gets hold of you – for instance, whenever anger takes hold of you – you immediately become one with it. You say, 'I am angry.' Now the truth is: you have identified yourself so much with the anger that all your energy flows into it. You have become the shadow and your anger is the master. When anger comes, stand away from it and observe. Let the anger arise; let it permeate your body. It will envelop you from all sides. Let it! You only have to remember one small fact – that you are not your anger! Don't be in too great a hurry to dive in, because then it will be difficult to come out of it."

## Step 2: Wait For the Gap

"Watch your anger, but be firm on one point: if you really must reply to the man who has insulted you, do so when the anger is gone. Under no circumstances reply before then.

"In the beginning this is going to be difficult, very difficult. You will have to be very alert and on your guard, but gradually it will become easy. Just keep your mouth shut as long as the anger lasts; answer only after the anger has long been gone. This is only proper. The right answer can only come in serene moments. To answer in anger is as good as answering under the influence of alcohol. The greater the distance you create between yourself

and your thoughts, the more you establish your control: but you stand so close, so very close to your desires that you have even forgotten that there is any distance between them and you – that there is any gap between the two.

"The results will not come immediately, because your closeness, your association, has existed for countless births. Such old associations cannot be broken in a day; it will take time, but a little effort on your part will bring results because this is a false identification. If it were real you would never be able to break it.

"But this identification with your thoughts is nothing more than your cooperation, and still it creates all your problems.

"When hungry don't say, 'I am hungry.' Say, rather, 'I see that the body feels hungry.'

"This is the fact. You are the observer. It is the body that feels hunger. Consciousness is never hungry. Food goes only into the body. It is the body, the flesh and blood, which has needs. It is the body that gets tired; never the consciousness. Consciousness is a lamp that burns without wick and oil. It demands no food, no fuel. None is ever needed.

"The body needs fuel and water. The body is a machine; the soul is not.

"Feed the body when it is hungry, but keep one thing in mind: 'The body is hungry and I am observing it.' If it is thirsty give it water.

"It is necessary because the body is an instrument that depends on food and water. The man is a fool who says, 'I am not the body and so I will not give it food and water.' If you don't put petrol in your car how will you make it go? Then you can sit in it, but it won't move.... You have to give the car its fuel. Only then will it run. Only, don't become one with the car. Be the master and meets its needs.

"The needs of the body have to be met; it is a machine that you have to use. It is a very useful instrument, because it is the ladder that leads to bliss. The body is the machine, a valuable machine. Take care of it and don't spoil it. You have to provide for your servant's upkeep, but that doesn't make him a master.

"Through control of mind, reality is attained. As your mind begins to come within your control, as you gradually start becoming the witness, you will find that reality; your soul, your actual existence, begins to become awakened."

## Remember the Host

"...I am pain; I am in pain; I am aware of the pain' – these are three different, very different states. The [enlightened one] says, 'I am aware of the pain.' This much can be allowed, because then you transcend pain. The awareness transcends – you are different from the pain, and there is a deep separation. Really, there has never been any relation; the relation begins to appear only because of the nearness, because of the intimate nearness of your consciousness and all that happens around it.

"Consciousness is so near when you are in pain – it is just there by the side. It has to be; otherwise the pain cannot be eased. It has to be just near to feel it, to know it, to be aware about it. But because of this nearness you become identified. This is a safety measure, a natural security. When there is pain your consciousness must go in a rush towards the pain – to feel it, to do something about it. Because of that nearness there is identification.

"You are not that of which you can be aware; you are the 'host' to many passing moods and sensations. Don't get lost in the crowd of the guests. Remember your hostness."

### Step 1: Remember the Host.

"When the guest is there, remember the host. And there are so many types of guests: pleasurable, painful; guests you like, guests you would like to be your guests; guests you would like to live with; guests you would like to avoid. But all are guests.

"Constantly remember the host, be centered in the host. Then there is a separation; a gap, an interval – the bridge is broken. Then you are in it and not of it. Then you are there, in the guest, and still a host. You need not escape from the guest – there is no need."

## Beyondness

### Step 1:

"Sit silently and just keep on observing. If misery comes, just recognize it. "Don't form any judgement as to whether it is good or bad, as to whether it should have come to you or should not have come to you – just be aware that misery is present, just experience it."

### Step 2:

"Don't try to create happiness either; otherwise you will tilt to the other side. If happiness comes, don't try to cling to it or your will lean to the other side again, back towards misery."

### Step 3:

"If you just keep on watching, just keep on observing both happiness and misery, all of a sudden you will find one day that you are separate, that you are quite apart, quite aloof from both. Suddenly you will come to know that both things are only happening around you and that you are beyond them both. This beyondness is the universal soul.

"This phenomenon of beyondness, this observing of both and yet not belonging to either, is the moment when you are neither empty nor full. You are neither empty nor full because now you realize you are neither happiness nor misery."





## Remember the One Within

"Remember always the one who is inside the body. Walking, sitting, eating or doing anything remember the one who is neither walking nor sitting nor eating.

"All doing is on the surface, and beyond all doing is the being. So be aware of the non-doer in the doing, of the non-mover in the moving."

## Noticing Three Times

"If a problem arises – for example, you suddenly feel a sexual urge, or greed or anger – just note three times that it is there. If there is anger, say inwardly three times, 'anger, anger, anger.' Just take complete note of it so that it doesn't miss the consciousness, that's all. Then go on with whatever you were doing. Don't do anything with the anger but simply note it thrice.

"It is tremendously beautiful. Immediately you become aware of it, take note of it, it is gone. It cannot take grip of you because that can only happen when you are unconscious. This calling thrice makes you so aware inside that you are separate from the anger. You can objectify it, because it is there and you are here. Buddha told his disciples to do this with everything.

"Ordinarily, all the cultures and civilizations have been teaching us to repress problems, so that by and by you become unconscious of them – so much so that you forget them, you think that they don't exist. Just the opposite is the right way. Make them absolutely conscious, and in your becoming conscious and focusing on them, they melt. So try this, and don't miss a single moment.

"When one is unburdened by these vagrant desires and ideas, one feels more innocent and pure. That fragrance surrounds you, and by and by life becomes a totally different song, a totally different dance."

## Write it Down

"Whenever there is a problem, it is helpful to verbalize it. Write it down rather than mulling over it. This will help to crystallize the issue and, most likely, it will disappear.

"Do this process over a period of seven days. That constant going-away- from and back to the problem will help crystallization and distancing."

## Experiencing the Gap

"Existence, the divine, is in the interval, in the pause between two words, two thoughts, two desires, two emotions, and two feelings – wherever there is a pause: between sleep and waking or between waking and sleep, in the pause; between body and soul, in the interval. When love turns into hate, the pause when it is no longer love, it is not yet hate. When the past turns into future, the pause – when it is no longer love, it is the future has not come yet – that small, small moment, that is present, that is now. It is so small that it can't be called part of time. It is indivisibly small, it cannot be divided. That pause is indivisible and it comes every moment in a thousand and one ways.

"Your moods change from one to another and you pass through them. In 24 hours we come across the divine so many times that it is a miracle how we go on missing it. But we never look in the pause; we have learned that trick, not to look in the pause. And it is so small that it comes and goes and we never become aware of it, that it has been there. We become aware of things only when they are no more, when they have become part of the past. Or we remain aware when they are coming and are part of the future, but when they are really there somehow we manage not to see them.

"When you are angry, you don't see it; later on you repent. When it is very imminent and coming, then you feel it and you are disturbed that it is coming again. But when it is there, suddenly you become blind, deaf, unaware, unconscious. And the pause is so small that if you are not absolutely alert you will go on missing it. It is so small; it can be caught only in absolute awareness. When one is totally there, then only will you be able to see. When one thought goes out of existence and another comes into existence, between the two there is an interval of thoughtlessness. That is the divine.

"...I am giving you the whole key. Now you have to start working on your being with this key.

**Step 1: Mind the Gap**

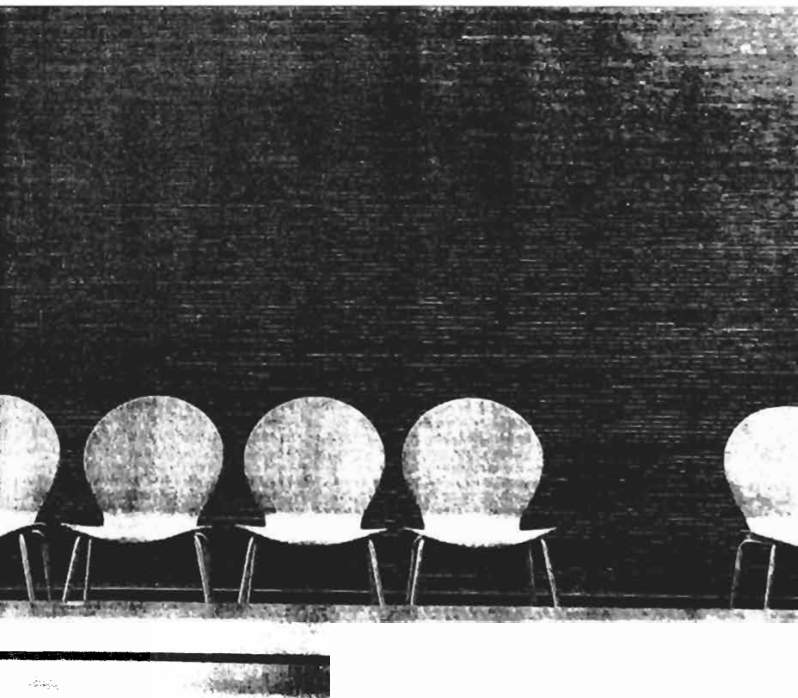
"Falling asleep, try to see the pause when you are no longer awake and the sleep is not yet. There comes a moment, a very subtle moment, but it doesn't stay long. It is just like a puff, a breeze: it is there and it is gone. But if you can catch hold of it you will be surprised: you have stumbled upon the greatest treasure of life.

"...Passing through [the gap], even unawares, you are benefited. Something, some of the fragrance of it goes on lingering in your being even if you were not aware. But from this moment become alert. Slowly, slowly, the knack comes."

## Wait Twenty-Four Hours

"When someone insults you, become aware as soon as you begin to feel that you have been insulted. And whenever you become aware, just make an effort to stop. Don't fall into the automatic track even for a single moment. Even a single moment's stop will help much. Longer stops will help even more.

"When Gurdjieff's father was dying he called his boy. He was just nine, and Gurdjieff remembered the incident all his life. The father called him. He was the youngest child and the father said, "I am so poor, I cannot give you anything, my boy. But one thing that my father gave to me I can give you.



"You may not even be able to understand what it means now, because I myself was not able to understand what it meant when my father gave it to me. But it proved the most precious thing in my life, so I am just giving it to you. Preserve it! Sometime you may begin to understand it."

"So Gurdjieff just listened. The father said, 'Whenever you feel angry, never reply before 24 hours. Reply, but let there be a gap of 24 hours.'

"Gurdjieff followed his dying father's advice. It became deeply impressed in his mind the very day his father died, and Gurdjieff said, 'I have practiced many, many, many spiritual exercises, but that was the best. I never could be angry in my life, and that changed the whole flow, the whole current, because I had to stick to the promise. Whenever someone would insult me, I would create something, some situation. I would just tell him that I would come back after 24 hours to reply, and I have never replied because it proved such nonsense to reply.' Only a gap was needed. And the whole life of George Gurdjieff became something different.

"So even if you can begin with one thing in the current, you will begin to change the whole. Really, this is one of the basic truths of esoteric religion: that you cannot change a part unless you change the whole. And it works both ways. Either you change the whole, then the part will change; or you change even a single part totally and the whole will follow – because their relationship is so integral."

"Life pulsates, life always moves to the opposite. Make an effort, then you have to rest. Again you make an effort, then you have to rest. But there is an awareness that goes beyond life – the transcendental. Then there is no pulsation; it is effortless, it is spontaneous. If the effort is there it is a strained thing, and a strained thing is bound to be unnatural. An unnatural awareness is not really awareness. It exists only on the periphery, not in you. If it exists in you there is no need to make any effort. Effort is always on the periphery. You cannot touch the center through effort.

"In the beginning effort is bound to be there, because otherwise how are you going to start? You will make an effort; you will try to be mindful, you will try in every way to be conscious, but that effort will create a tension. And the more you make an effort, the tenser you will be. There will be tiny glimpses, but because of the tension the ecstasy will be missed. You will have to pass through this state also – of making an effort.

"But while making this effort sometimes suddenly you will become aware – when you were not making the effort. And that awareness will be light, joyful, dancing, ecstatic."

## Awareness and Being Effortless

"Awareness should be moment to moment, but it can only be when it has become effortless. With effort you will lose contact again and again; with effort you will have to rest. Effort cannot be continuous, it is impossible. Every effort needs relaxation. So if awareness is through effort, then awareness cannot be a constant, continuous flow. There will be moments when you have to lose awareness. Those will be the moments of relaxation from the effort.

## Release Your Inner Buddha

"Persuade [your inner] buddha to come with you to the circumference of your life. In your everyday work, in your words, in your gestures, in your silences, he has to be present.

"Slowly slowly you disappear and only the buddha remains. From that point, when only the buddha remains, you can jump into the cosmos, a quantum leap, and disappear without leaving any trace behind.

"This is the ultimate goal of existence for all living beings – particularly for human beings because they are the highest evolved."





# Relating / Communicating

"Just watch people talking, and you will be amazed:  
everywhere there is misunderstanding.  
You are saying something, something else is understood."

**Osho:** *The Golden Future*

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## The Art of the Other

"Love means the art of being with others. Meditation means the art of being with yourself. They are two aspects of the same coin. A person who does not know how to be with himself cannot truly relate with others. His relationship will be awkward, graceless, ugly, haphazard and accidental. One moment everything is going well and another moment everything is gone. It will always be going up and down; it will not gain depth. It will be very noisy. Certainly it will give you an occupation, but it will not have any melody to it and it cannot take you to the heights of existence or depths of being.

"And vice versa: the person who is not capable of being with others, of relating, will find it very difficult to relate with himself, because the art of relating is the same. Whether you relate with others or you relate with yourself does not make much difference; it is the same art.

"These arts have to be learned together, simultaneously; they are inseparable. Be with people, and not unconsciously, but very consciously. Relate with people as if you are singing a song, as if you are playing on a flute; each person has to be thought as a musical instrument. Respect, love and worship them, because each person is a hidden face of the divine.

"So be very careful, very attentive. Remember what you are saying, remember what you are doing.

Just small things destroy relationships, and small things make relationships so beautiful. Sometimes just a smile, and the other's heart is open to you; sometimes just a wrong look in your eyes, and the other is closed – it is a delicate phenomenon. Think of it as an art: just as the painter is very watchful of what he is doing to the canvas, each single stroke is going to make a lot of difference. A real painter can change the whole painting just by a single stroke.

"Life has to be learned as an art: very cautiously, very deliberately.... So relationship with others has to become a mirror: see what you are doing, how you are doing it and what is happening. What is happening to the other? Are you making their life more miserable? Are you giving them pain? Are you creating a hell for them? Then withdraw. Change your ways. Beautify life around yourself. Let every person feel that the meeting with you is a gift: just being with you something starts flowing, growing, some songs start arising in the heart, some flowers start opening. And when you are alone then sit utterly silent, absolutely in silence, and watch yourself.

"Just as the bird has two wings, let love and meditation be your two wings. Create a synchronicity between them, so they are not in any way in conflict with each other, but nursing each other, nurturing each other, helping each other. This is going to be your path: the synthesis between love and meditation."

## The Door and the Wall

"To remain closed is to remain dead. It is as if when the whole sky was available you were just looking from the keyhole. Of course you can see a little sky from the keyhole also, and sometimes a ray of sun passes by; sometimes you can see a flickering star. But this is unnecessarily hard and you remain poor unnecessarily.

"The following method can help change this."

**When:** Every night before you go to sleep.

**Duration:** 20 minutes.

### Step 1: Walled Off

"For ten minutes stand in the middle of the room and look at the wall. Concentrate on the wall; not on the door, the wall. Think of yourself as just a wall with no door to you – completely closed. Nobody can enter you and you cannot get out...imprisoned. Almost become a wall psychologically. Let your whole energy become a wall, a china wall. Become the wall and become tense, as tense as you can. Drop all openings and become absolutely closed – what Leibnitz calls a monad, a windowless atom; completely closed within yourself.

"You will start perspiring, you will start trembling; anxiety will arise. You will feel as if you are dying. Don't be worried, go into the feeling. Bring it to a climax – the tension, this contraction, this shrinking."

### Step 2: Become A-Door-able

"Now, for ten minutes, turn and look at the door. Keep the door open and become the door. You are not a wall now but a door. Anybody can come in you – there is no need even to knock. And you can get out – there is no barrier. Relax...relax the whole body. Expand. Remain standing there but expand. Feel that you are filling the whole room.... That your energy is streaming out of the door into the garden. Just let the energy go out and feel that the outer world is entering you."

### Step 3: The Most Difficult Step

"Go to sleep.

"Continue this for at least three months. After the third week you will start feeling open, but you can continue if you want to feel the contrast more strongly.

"Once you can understand your own energy – that it becomes a wall, it becomes a door – then you will become aware of a very beautiful dimension: you can feel other's energies too. You pass a man on the

street; you can feel whether this man is a wall or a door. Now you have an inner understanding about it. Then if you want to relate to this man, don't relate when you feel he is a wall, because then nothing will succeed. Only relate when you feel that he is a door.

"Many times this can become such a deep experience in relationships, that you cannot imagine it. If people become more aware of their own energy phenomenon their whole life will be totally different. Then they will fall in love with a person who is a door, not a wall. Then they will find moments when people are door – because people change.

"In the morning somebody may be a door; by the evening he may become a wall – because the whole day has been of struggle, fight, tension, anxiety, and one tends to close.

"So approach a person when he is door, and the same person will be totally different. Approach your child when he is door. Then he will listen, then he will be ready to absorb what you say; otherwise you go on shouting. He is deaf; he is a wall. Talk to your wife when she is door. Make love to her when she is a door. When she is a wall it is better not to disturb her. But once you know it as your inner feeling, then you can feel it everywhere."

## Protective Aura

**At the end of a typical working week, I'm so tired I can't even stand.**

**When:** Every night, last thing before going to sleep. First thing in the morning.

**Duration:** 4-5 minutes.

### Step 1: Imagine a Halo

"Sit on your bed and imagine an aura around your body, just six inches away from your body, the same shape as the body – surrounding you, protecting you. It will become a shield. Still feeling this, go to sleep, fall into sleep imagining that aura like a blanket around you, which protects you from any tension entering from outside, from any thought entering you from outside; no outside vibration can enter you. you fall asleep but that imagination will enter the unconscious and becomes a tremendous force and energy."



### Step 2: In the Morning

"In the morning, the moment you feel that now sleep is gone, don't open your eyes: just feel your aura all over the body protecting you. Do it for four to five minutes and then get up."

### Step 3: All the Time

"Taking your bath, having tea, go on remembering it. Any other time during the day when you remember – sitting in a car or train or in the office doing nothing – just relax into it again."

"This [exhaustion] happens to many people because we don't know how to protect ourselves. Others are not only there but broadcasting their being continuously in subtle vibrations. Somebody passes by and throws and throws something [energy] at you: if you are receptive and you don't have a protective aura...and mediation makes one very receptive."

"So if you are alone, it is good; when you are surrounded by meditative people, very good. But when you are in the world, the marketplace and people are not meditative but very tense, anxious, you start getting them. After mediation one has to create a protective aura. Sometimes it happens automatically, sometimes it doesn't. It is not happening automatically to you, so you have to work for it, it will be coming within three months. Anytime between three weeks and three months, your will start feeling very powerful."



## Being Telegraphic

"There are feeling words and there are intellectual words. Drop intellectual words more and more; use more and more feeling words. There are political words and there are religious words. Drop political words. There are words that immediately create conflict: the moment you utter them argument arises. So never use logical, argumentative language. Use the language of affection, of caring, of love, so no argument arises."

### Step 1: Essentially Speaking

"Speak only the essential – as if you are giving a telegram, so you have to go on choosing just ten words."

"...Just watch people talking, and you will be amazed: everywhere there is misunderstanding. You are saying something, something else is understood. The world would be as more silent and peaceful place if people were only saying five percent of what they are saying now – although that five percent will cover absolutely everything that is essential."

"Your telegram means more than your long letter, condensed. Be telegraphic and you will be surprised that in the whole day there are very few times when you have to speak."

## Dropping Words

"Man is imprisoned by the words. Man's whole problem is language. Below language is the world of the animals and beyond language is the world of the gods. Between the two is the world of man, the world of language, words – philosophies, scriptures, theories and ideologies. The mind consists of words. The word is the brick that the palace of mind is made of, it is the stuff it is made of."

"Slowly, slowly, one has to go on dropping the words and one has to enter into silence. And that is not difficult: once you start trying to move towards it, it starts happening. The reality is when all words have disappeared, when you are not thinking but you just are...when there is no thought cloud in the mind but pure awareness, unclouded, an unclouded sky. When there is no thought there is no trembling, no winds are blowing. All is tranquil and quiet. In that quietude, one penetrates reality."

Reality cannot be thought about. You can see it but you cannot think about it. To think about it is to go far away from it, because whatsoever you think will be wrong. Thinking is wrong.

"You see a rose flower. What can you think about it? The moment you say it is beautiful, you have gone far away from the rose flower, from its facticity, from its reality. Now the mind has come in, it says it is beautiful. Now the word 'beautiful' will create many other associations, a chain will start. You will forget about the flower, you will think about the man whom you used to think beautiful or a poem that you used to think beautiful. The flower is forgotten. Now you have got into a train of thoughts. It is unending and one never knows where one is going to land."

#### Step 1:

"When you are near a flower just be with it. Don't allow any word to come between you and the flower; see that which is. Just see, fully alert and aware, and push aside all thoughts. In that interval the rose will reveal its reality to you. Then it becomes meditation, a meditation on the rose"

#### Step 2:

"Meditate on the moon, meditate on your friend. Look into his eyes and don't think."

#### Step 3:

"Sometimes look at your own face in the mirror and don't think – just look. Let the look be strong, forceful, penetrating, but don't think.

"Slowly, slowly, there are gaps of silence, and those gaps bring new breeze into being."

## Criticism Technique

**When:** Whenever you want to criticize something.

#### Step 1:

First decide what you are going to give as a positive alternative to it.

#### Step 2:

If you don't have an alternative, wait. Then criticism is not to be done because it is futile. First decide about the positive program and then, keeping an eye on the positive program, criticize. Then your criticism will be very valuable.



## Releasing Love

"The heart is asleep, and we are taught only ways of hating. Only when we are throbbing in love are we really alive, fully alive.

"So become aware of it; and the more aware you become, the more and more loving you will feel.

"When you hold the hand of your friend, do it very alertly: see whether your hand is releasing warmth or not. Otherwise you can hold the hand and there is no communication, no transfer of energy. Watch deep inside whether the energy is flowing or not, and help direct the energy. Move the energy there. In the beginning it will be just an exercise in imagination, but energy follows imagination. Imagine that the hand is becoming warmer and welcoming – and you will see a tremendous change happening.

"When you look at someone, look with eyes of love, pour love through your eyes. When you walk, walk throwing love all around. In the beginning it will be just imagination; within a month it will be a reality. And others will start feeling that you have now a warmer personality, that just to come closer to you feels tremendously good. A well-being arises.

"Become more aware of love and release more love."



### The Internal Dialogue

"In the 24 hours of a day you need to be silent for an hour or so, whenever it is convenient. The internal dialogue will go on but don't be party to it.

**Duration:** Six months.

#### **Step 1:** Detached Listening

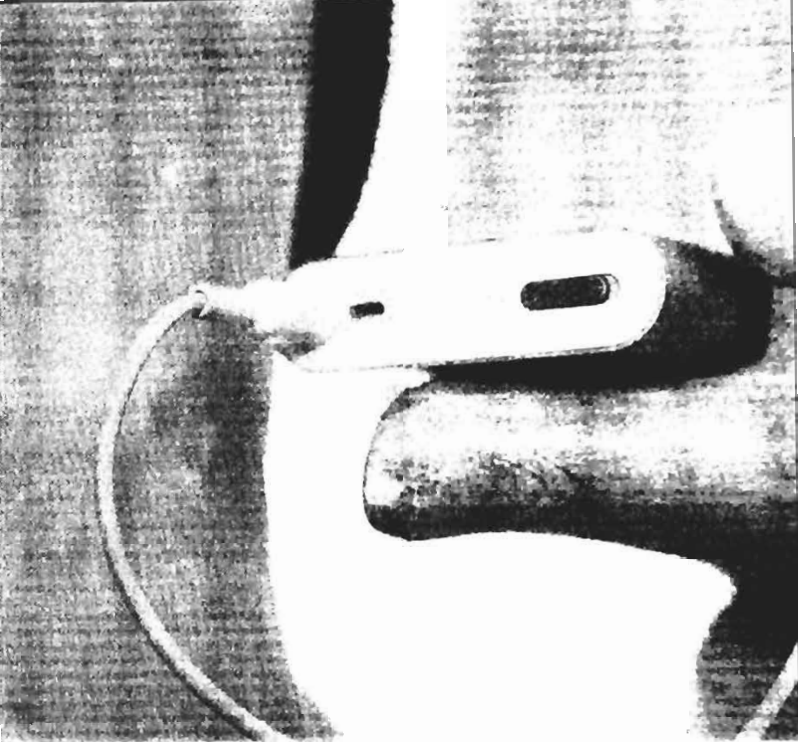
"The key to it all is to hear the talk within just as you would hear two people talking, but remain apart. Don't get involved; just listen to what one part of the mind is telling another. Whatever comes, let it come; don't try to repress it. Only be a witness to it. A lot of rubbish that you have gathered over the years will come out. The mind has never been given the freedom to throw away this rubbish."

#### **Step 2:** Wild Horses

"When given the chance, the mind will run like a horse that has broken his reins. Let it run! You sit and watch. To watch, just watch, is the art of patience. You will want to ride the horse, to direct it this way or that, because that is your old habit. You will have to exercise some patience in order to break this habit. Wherever the mind goes, merely watch; don't try to enforce any order as one word gives rise to another and another, and a thousand others, because all things are connected."

#### **Step 3:** Speak Your Mind

"If it is convenient and possible, speak your thoughts out loud so that you can also hear them, because within the mind the thoughts are subtle and there is the fear you may not be very conscious of them. Speak them aloud, listen to them, and



be very aware and alert to remain well separated from them.

"Resolve to speak out whatever comes to mind but be absolutely unbiased and neutral. If abuse comes – abuse!

"It is absolutely necessary to empty the mind patiently for six months, because all your life you have done nothing but load it with thoughts. If you persist patiently and diligently then only six months is enough; otherwise it might take you six years, or six lives! All depends on you, how wholeheartedly and sincerely you work at this method. Many a time it will happen that you will forget to be a witness; you will ride the horse once again and set out on your journey of thoughts, involved once again. If you identify yourself with some thought, then you will have failed; as soon as

you become aware of this, get off the horse and let the words, the thoughts, go where they will without riding them. Just keep watching.

"Gradually, very faintly, you will begin to hear the footsteps of silence, and experience the art of listening. The breeze will stir in the trees, the flowers and the dry leaves will fall – you will hear all. Sitting on the seashore you will hear the waves. You will hear the river in spate, the lightning in the sky, the thundering of clouds. You will hear the birds sing, a child cry, a dog bark – under all conditions you will hear.

"If you have learned the art of listening you will be filled with joy, because then you have become the witness; and the witness is joy itself.... If you were only to listen, it becomes meditation. Without meditation you cannot hear."

## Writing Down Thoughts

"Anybody who has ears can hear, but it is not necessary that he will be able to listen. For listening, something more is necessary than just having ears: a certain kind of silence, a serenity, a peace – the heart standing behind the ears, not the mind.

"It is the mind which make you almost deaf, although you are not deaf – because the mind is constantly chattering, it a chatter box."

### Step 1:

"Just sometimes sit in your room, close your doors, and write down whatsoever comes into your mind just to see what goes on in it.

"Don't edit it – because you are not going to show it to anybody, so just write down exactly what comes to your mind.

"You will be surprised: just within ten minutes you will see that you are not sane; your mind is the mind of an insane person. Just somehow you are managing, covering it up, not allowing anybody to know what goes on inside you. and you have become expert, so much so that it is not only that you don't allow others to know what goes on in your mind, you yourself don't see it. And it goes on, yakkety-yak, yakkety-yak. Because of this constant mind, making noise, although you are not deaf, you cannot listen. You can hear.

"Listening needs a silent communication."

## The Art of Listening

"Your mind is continuously bombarded from all sides by all kinds of thoughts. To protect itself, each mind has created a subtle wall of buffers so those thoughts are turned back, they don't enter your mind. It is basically good, but then slowly those buffers have grown so much that now they don't allow anything in. Even if you want, they are no longer in your control. And the only way to break them is the same way as breaking your own thoughts.

"Just become a witness of your thoughts. And as your thoughts start disappearing, the need for the buffers to protect those thoughts will not be there; those buffers will start falling. These are all abstract phenomena, so you cannot see them – but their effects are there.



"Only the man who knows how to meditate is the man who knows how to listen, or vice-versa. The man who knows how to listen knows how to meditate, because it is the same thing."

### Step 1:

Sit by the side of a tree, on your bed, anywhere – just try to listen the traffic noise, but intensely and totally, with no judgement that it is good or bad.

"Your thoughts will drop, and with that your buffers will drop – and suddenly a gap opens up which leads you into silence and peace.

"For centuries this has been the only way for anyone to come close to the reality of his own being and the mystery of existence. And as you come closer, you start feeling cooler, you start feeling happier; you start feeling fulfilled, contented, blissful. A point comes where you are so full of bliss that you can share with the whole world, still your blissfulness will remain the same. You can go on giving, but there is no way to exhaust it.

"Here you can only learn the method; then you have to use that method whenever you can, wherever you can. And you have so much time – standing in a bus, sitting in a train, lying down on the bed..."

## The Knack of Listening

"Listening is not an action; nothing is required of you in order to listen. You have only to be here.

"No effort, no endeavor is expected of you – just sit silently and you will hear. And as you sit empty...not doing anything, meditation takes over.

"So try this experiment at home as well, and when you are alone.

"You can do it sometimes with birds, sometimes with waterfalls, sometimes with the sound of the breeze that may be passing by, shaking the leaves of a tree. You can move into silence. Sitting by a river, enter into that silence. Now, the river is not your master, it does not even know that you are

sitting on its bank. The winds are not concerned with you; the rustle of the leaves does not happen for you. Sitting near the tree you simply hear the sounds, and in a moment you will be transported into the other world.

"Krishnamurthi constantly emphasizes 'right listening,' but right listening can also become a danger. It has its purpose – it gives you the first glimpses. But don't make those glimpses the base of your life; rather try to get those glimpses in different situations, so that you can be free of the master. So sometimes standing near a tree, sometimes near a river, sometimes in the middle of the marketplace, listen to the sounds and be quiet. There too the same other world will open for you."





## Double-Pointed Watching

"Gurdjieff used to tell his disciples, 'When the arrow of your consciousness becomes double-pointed, when your consciousness begins to flower at both ends, you will become an enlightened being.' Gurdjieff's efforts in directing his disciples were all to this end. 'When you look at someone, look at him, but also keep trying to look at your own self: 'I am looking, I am the observer.' Then you are sharpening the other edge of the arrow of your consciousness. One end is directed towards the object you see."

"Don't leave the world of objects. Rather, try to become aware of both the subject and the object simultaneously, the outer and the inner simultaneously. If both are there, only then can you be balanced between them."

"Try this: in any way just become neutral, indifferent. Suddenly mind has no function. If you are for, you can think; if you are against, you can think. If you are neither for or against, what is left to think? Be indifferent to the extremes. A balancing happens. This balancing will give you a new

dimension of feeling where you are both the knower and the known, the world and the other world, this and that, the body and the mind. You are both, and simultaneously, neither – above both. A triangle has come into existence.

## Seeing Without the Mind

"How you look at the things depends on you, not on things. Unless you come to a point where you drop the interpreting mind and look directly, look immediately, mind is your mediator. It brings you things distorted, it brings you things mixed with interpretations. They are not pure.

"So the only way to reach to truth is: how to learn to be immediate in your vision, how to drop the help of mind.... This agency of the mind is the problem, because mind can create only dreams. But the mind can create beautiful dreams, and you can get so excited. Through your excitement the dream starts looking like reality. If you are too

excited then you are intoxicated, then you are not in your senses. Then whatsoever you see is just your projection. And there are as many worlds as there are minds, because every mind lives in his own world. You can laugh at others' foolishness, but unless you start laughing at your own you will not be able to become a man of Tao, the man of nature, the man of truth. So what to do?

"Try in small things not to bring the mind in. When you look at a flower, simply look. Don't say, 'Beautiful! Ugly!' Don't bring in words, don't verbalize. Simply look. The mind will feel uncomfortable, uneasy. The mind would like to say something, so simply tell it, 'Be silent! Let me see. I will just look.'

"In the beginning it will be difficult, but start with things in which you are not too much involved. It will be difficult to look at your wife without bringing words in. You are too involved, too emotionally attached. Angry or in love, but too involved...start from neutral things and only then move towards emotionally loaded situations.

"When you have the feeling that, yes, you can look at certain things without the mind coming in, they try with loaded relationships. By and by one becomes efficient. And you have been working with the mind so long you cannot think that without the mind you can exist for a single moment. But try...! And the more you put the mind aside, the more light will happen to you, because when there are no dreams, doors are open, windows are open, and the sky reaches to you, and the sun rises and it comes to the very heart, the light reaches you. You become more and more filled with truth as you are less and less filled with dreaming."

## Eye-Gazing

"Whenever you feel any distinctions between yourself and others, yourself an existence, know that you are on the surface. Look deep and don't be deceived by the surface."

### Step 1: Look Into the Other

"Sit and look into each other's eyes, [better to blink as little as possible, a soft gaze]. Look deeper and deeper, without thinking.

"If you don't think, if you just stare into the eyes, soon the waves will disappear and the ocean will be revealed. If you can look deep down into the eyes, you will feel that the man has disappeared, the person has disappeared. Some oceanic phenomenon is hidden behind, and this person was just a waving of a depth, a wave of something unknown, hidden.

"Do it first with a human being, because you are closer to that type of wave. Then move to animals – a little more distant. Then move to trees – still more distant waves; then move to the rocks."

### Step 2: The Oceanic

"Soon you will become aware of an ocean all around. Then you will see that you are also just a wave; your ego is just a wave.

"Behind that ego, the nameless, the one, is hidden. Only waves are born, the ocean remains the same. The many are born, the one remains the same."

## Be a Buddha

"**You have to learn** to function...in buddha-consciousness, in all kinds of situations – in the marketplace, in the monastery; with people in the crowd or alone in a cave; with friends or with enemies; with family, familiar people, and with strangers; with men and with animals. In all kinds of situations, in all kinds of challenges, you have to learn to function in compassion, in meditation – because all these experiences of different situations will make your bodhichitta more and more ripe.

"Don't escape from any situation – if you escape, then something will remain missing in you. Then your bodhichitta will not be that ripe, will not be that rich. Live life in its multidimensionality.

"That's what I teach you too: Live life in its totality. And living in the world, don't be of it. Live in the world like a lotus flower in water: it lives in water, but the water touches it not. Only then will bodhichitta flower in you, bloom in you. Only then will you come to know the ultimate consciousness which is freedom, which is joy, eternal joy, which is benediction. Not to know it is to miss the whole point of life; to know it is the only goal. The only goal – remember it."





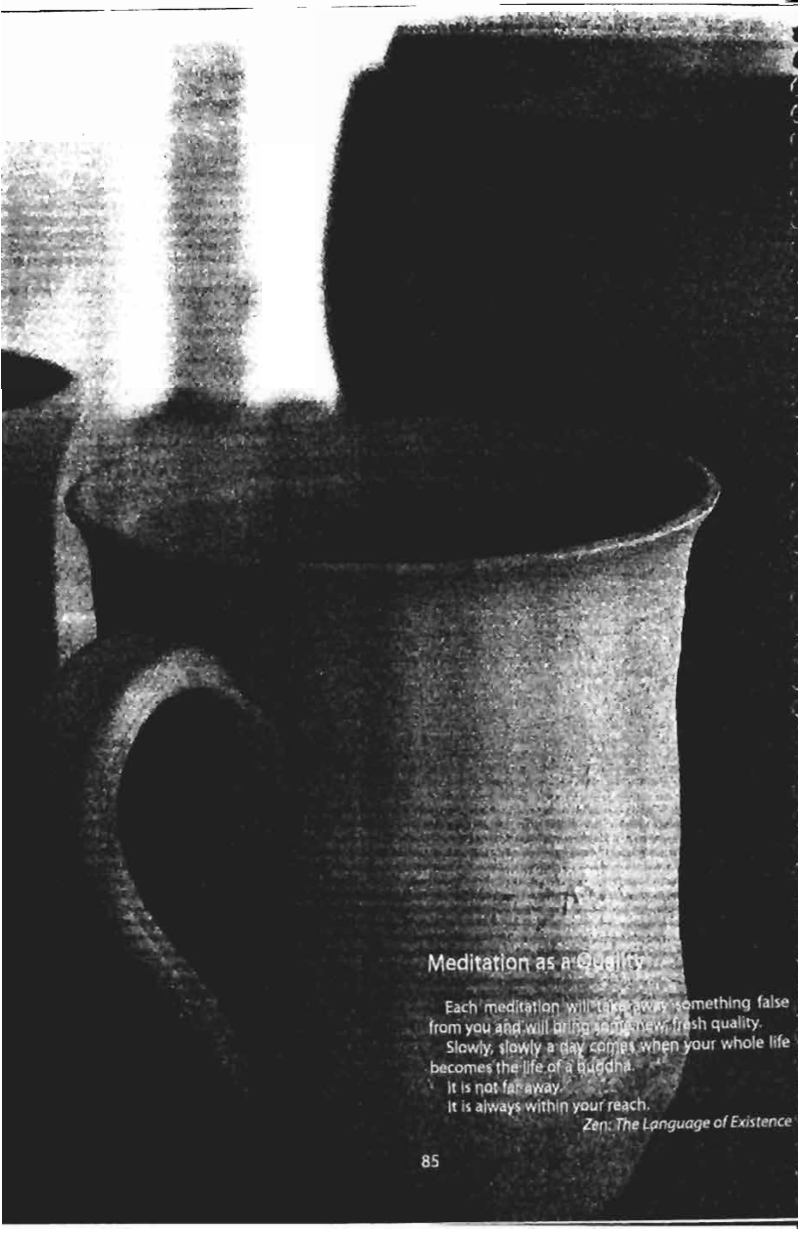
# Selected Quotations

"Whatever brings more awareness to you,  
whatever makes your life a life of gratitude –  
any work will do. The work is not important but what happens within you."

**Osho:** *The New Dawn*

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### Meditation as a Quality

Each meditation will take away something false from you and will bring some new, fresh quality.

Slowly, slowly a day comes when your whole life becomes the life of a Buddha.

It is not far away.

It is always within your reach.

*Zen: The Language of Existence*

## The Need for Recognition

"It has to be remembered that the need to have approval and be recognized is everybody's question. Our whole life's structure is such that we are taught that unless there is a recognition we are nobody, we are worthless. The work is not important, but the recognition. And this is putting things upside down.

"The work should be important – a joy in itself. You should work, not to be recognized but because you enjoy being creative; you love the work for its own sake.

"You work if you love it. Don't ask for recognition. If it comes, take it easily; if it does not come, do not think about it. Your fulfillment should be in the work itself. And if everybody learns this simple art of loving his work, whatever it is, enjoying it without asking for any recognition, we would have a more beautiful and celebrating world. As it is, the world has trapped you in a miserable pattern: What you are doing is not good because you love it, because you do it perfectly, but because the world recognizes it, rewards it, gives you gold medals, Nobel prizes.

"They have taken away the whole intrinsic value of creativity and destroyed millions of people – because you cannot give millions of people Nobel prizes. And you have created the desire for recognition in everybody, so nobody can work peacefully, silently, enjoying whatever he is doing. And life consists of small things. For those small things there are not rewards, not titles given by the governments, not honorary degrees given by the universities.

"Why should you bother about recognition? Bothering about recognition has meaning only if you don't love your work; then it is meaningful, then it seems to substitute. You hate the work, you don't like it, but you are doing it because there will be recognition; you will be appreciated, accepted. Rather than thinking about recognition, reconsider your work. Do you love it? – then that is the end. If you do not love it – then change it!

"The parents, the teachers are always reinforcing that you should be recognized, you should be accepted. This is a very cunning strategy to keep people under control.

"Learn one basic thing: Do whatever you want to do, love to do, and never ask for recognition. That is begging. Why should one ask for recognition? Why should one hanker for acceptance?

"Deep down in yourself, look. Perhaps you don't like what you are doing, perhaps you are afraid that you are on the wrong track. Acceptance will help you feel that you are right. Recognition will make you feel that you are going towards the right goal.

"The question is of your own inner feelings; it has nothing to do with the outside world. And why depend on others? All these things depend on others – you yourself are becoming dependent.

"I will not accept any Nobel Prize. All this condemnation from all the nations around the world, from all the religions, is more valuable to me. Accepting the Nobel Prize means I am becoming dependent – now I will not be proud of myself but proud of the Nobel Prize. Right now I can only be proud of myself; there is nothing else I can be proud of.

"This way you become an individual. And to be an individual living in total freedom, on your own feet, drinking from your own sources, is what makes a man really centered, rooted. That is the beginning of his ultimate flowering.

"These so-called recognized people, honored people, are full of rubbish and nothing else. But they are full of the rubbish which the society wants them to be filled with – and the society compensates them by giving them rewards.

"Any man who has any sense of his own individuality lives by his own love, by his own work, without caring at all what others think of it. The more valuable your work is, the less is the possibility of getting any respectability for it. And if your work is the work of a genius then you are not going to see any respect in your life. You will be condemned in your life...then, after two or three centuries, statues of you will be made, your books will be respected – because it takes almost two or three centuries for humanity to pick up that much intelligence that a genius has today. The gap is vast.

"Being respected by idiots you have to behave according to their manners, their expectations. To be respected by this sick humanity you have to be more sick than they are. Then they will respect you. But what will you gain? You will lose your soul and you will gain nothing."

*Beyond Psychology*

## Work as a Transforming Force

"Whatever brings more awareness to you, whatever makes your life a life of gratitude...any work will do. The work is not important but what happens within you. Doing the work – that is the decisive point. If it brings light in your being, if it brings a deep fulfillment, if it makes you more loving and more joyous, then it is absolutely irrelevant what you are doing; do it and do it totally.

"The more totally you do it, the more intelligence you bring in doing it, the more your individuality will become authentic, the more your potential will become actual, the more you will find you are coming closer to your destiny, to your home."

*The New Dawn*

## Creativity

"Cleaning a floor can be a tremendously creative act. Remember, creativity has nothing to do with any particular work. Creativity has something to do with the quality of your consciousness. Whatsoever you do can become creative if you know what creativity means."

*Nirvana: The Last Nightmare*

## The Meaning is in the Joy

"Work is good; but work as work is ugly, not good. Work is good if it is also a play. Work is good if it has an intrinsic value. You paint because you love to paint, because you enjoy painting. Of course, if the painting is sold and you receive some money, that is secondary, that is irrelevant, that is not the point. If you get the money, good; if you don't get the money, you are not missing anything because you were so delighted while painting. You are almost rewarded. More than your effort you have been rewarded.

"Work as play, work as enjoyment, work as worship. Then it is beautiful; it has a grace to it. Work as an economic activity is ugly. Then you become part of the market place. Then you are thinking only in terms of what you are going to get out of it. Then you are never herenow. Then you are always in the result. Never be result-oriented – that is the misery of the human mind. Be present-oriented...."

*Yoga: The Supreme Science*

## Turning In

"Ordinarily, the energy is moving away from you – towards things, targets, in the world. The energy is moving away from you, hence you feel empty. The energy goes away, never comes back; you go on throwing away energy. By and by you feel dissipated, frustrated. Nothing comes back. By and by you start to feel empty. The energy is just oozing out every day – and then comes death. Death is nothing else but that you are exhausted and spent.

"The greatest miracle in life is to understand this, and to turn the energy towards home. It is a turning-in. It is not that you leave the world. You live in the world – there is no need to leave anything, or go anywhere else. You live in the world, but in a totally different way.

"Now you live in the world but you remain centered in yourself; your energy goes on returning to yourself.

"You are no longer out-going; you have become in-going. Of course you become a pool of energy, a reservoir, and energy is delight, sheer delight. Just energy there, overflowing, and you are in delight, and you can share, and you can give in love. This is the difference. If you put your energy into greed, it never comes back; if you put your energy into love, it comes back a thousand-fold. If you put your energy into anger, it never comes back. It leaves you empty, exhausted, spent. If you use your energy in compassion, it comes back a thousand-fold.

"Wherever you go, whatsoever you do, always do it in the inner light, with awareness.

"That's what meditation is all about – to become more alert. Live the same life, just change your alertness – make it more intense. Eat the same food, walk the same path, live in the same house, be with the same woman and the children, but be totally different from your inside. Be alert! Walk the same path, but with awareness. If you become aware, suddenly the path is no more the same, because you are no more the same. If you are aware, the same food is not the same, because you are not the same, the same woman is not the same, because you are not the same. Everything changes with your inner change.

"If somebody changes his within, the without changes totally. My definition of the world is this – you must be living in a deep inner darkness, hence the world. If you light your inner lamp, suddenly the world disappears, and there is only the divine. The whole thing depends on your inner awareness or unawareness. That is the only change, the only transformation, the only revolution, that has to be made."

*Ancient Music in the Pines*



## Workaholism and Totality

### **What is the difference between a workaholic and someone who is total in their work?**

"The difference is very great. The workaholic is not total in his work. The workaholic is addicted to work. He cannot sit silently; he has to do something. Whether it is needed or not, that is not the question.

"Workaholics are addicted to work just as people are addicted to drugs. Work is their drug. It keeps them engaged. It keeps them away from their worries, it keeps them away from their tensions. It keeps them just like any drug: it drowns your worries, tensions, anxieties and sufferings.

"So the workaholics are against meditation. Every addiction is going to prevent you from becoming a meditator. All addictions have to be dropped.

"But to be total in your work is a totally different thing. To be total in your work is not addiction; it is a kind of meditation. When you are totally in your work your work has a possibility of perfection, you will have a joy arising out of a perfect work.

"If you can be perfect and total in work, you can be total in no-work – just sitting silently, totally silent. You know how to be total. You can close your eyes and you can be totally in. You know the secret of being total.

"So to be total in work is helpful in meditation. The workaholic cannot meditate, he cannot sit silently even for a few minutes. He will fidget, he will change his position; he will do something or other – look into this pocket or that pocket, and he knows that there is nothing in those pockets. He will take out his glasses, clean them, put them away, and he knows they are clean.

"A man who is total in his work is not a workaholic. He can be total: in anything he will be total. He will be total while he is sleeping, he will be total while he is going for a walk. He will be just a walker, nothing else – no thoughts, no dreams and nothing to imagine. Sleeping, he will simply sleep; eating, he will simply eat.

"You don't do that. You are eating and your mind is going on hundreds of trips.

"I have been seeing – in every bed there are never two people but a great crowd. The husband is making love to his wife but he is thinking of Sophia Loren; the wife is not making love to her husband, she is making love to Muhammad Ali. In every bed you will find such a crowd! Nobody is total in any act, not even in love.

"So be total in everything that you do or do not do. Be total – then your whole life becomes a meditation."

*Christianity: The Deadliest Poison  
and Zen: The Antidote to All Poisons*

## Work as Play

"Work should be considered as play, not as work. Work should be considered as play, just a game. You should not be serious about it; you should be just like children playing. It is meaningless, nothing is to be achieved; just the very activity is enjoyed. You can feel the distinction if you play sometimes. When you work it is different: you are serious, burdened, responsible, worried, anxious, because the result, the end result, is the motive. The work itself is not worth enjoying. The real thing is just in the future, in the result. In play there is no result, really. The very process is blissful. And you are not worried, it is not a serious thing. Even if you look serious, it is just pretending. In play you enjoy the very process; in work the process is not being enjoyed – the goal, the end, is important. The process has to be tolerated anyhow. It has to be done because the end has to be achieved. If you could achieve the end without this, you would drop activity and jump to the end.

"But in play you would not do that. If you could achieve the end without playing, then the end would be futile. It has meaning only through the process. For example, two football teams are on the playing-ground. Just by throwing a coin they can decide who will win and who will be defeated. Why go through so much effort, unnecessarily exerting yourself? The thing can be decided very easily just by tossing a coin. The end will be there. One team can win, another can be defeated. Why work for it? But then there will be no meaning, no significance. The end is not meaningful, the very process is the meaning. Even if no one wins and no one is defeated the game was worth it. The activity in itself is enjoyed.

"This dimension of play has to be applied to your whole life: whatsoever you are doing, be there in that activity so totally that the end is irrelevant. It may come, it has to come, but it is not on your mind. You are playing, you are enjoying....

"Just look at a businessman. Whatsoever he is doing, he is calculating about the profit, what he is going to attain out of it. A customer comes. The customer is not a person, he is just a means. What can be profited out of him? How can he be exploited? Deep down he is calculating what is to be said, what is to be done. Everything is calculated just to manipulate, just to exploit. He is not concerned with this person, he is not concerned with the deal, he is not concerned with anything – he is concerned only with the future, the profit....

"In the West now they have fixed prices because people are more calculating and more profit motivated. They cannot conceive of wasting time. Why waste time? The thing can be settled within minutes. There is no need. You can just write the exact price. Why fight for hours together? But then the game is lost and the whole thing becomes a routine. Even machines can do it. The businessman is not needed; the customer is not needed....

"If you are too calculating then persons disappear, and more and more mechanization comes in. Even now in villages in India the haggling goes on. It is a game and worth enjoying. You are playing. It is a match between two intelligences, and two persons come in deep contact. But it is not time-saving. Games can never be time-saving. And in games you don't worry about the time. You are carefree, and whatsoever is going on, you enjoy it right in that moment. Being playful is one of the deepest bases of all meditative processes. But we are businesslike; we are trained for it. So even when we meditate, we are looking for the end, for the result. And whatsoever happens, you will be unsatisfied.

"People come to me and they say, "Yes, meditation is growing, progressing. I'm feeling more happy, a little more silent, at least, but nothing else is happening." What nothing else? I know that people like this are bound to come some day and say, "Yes, I am feeling nirvana, but nothing else is happening. I am blissful, but nothing else is happening." What nothing else? He is looking for some profit and unless some very visible profit comes into his hands, something which he can deposit in a bank, he cannot be satisfied. Silence and happiness are so vague, you cannot possess them, you cannot show them to anyone....

"The businessman is not playful. And if you are not playful, you cannot be meditative. Be more and more playful. Waste time in play. Just playing with children will do. Even if there is no one, you can jump and dance alone in the room and be playful. Enjoy. But your mind will go on insisting, "What are you doing, wasting time? You can earn something out of this time. You can do something, and you are just jumping, singing, and dancing. What are you doing? Have you gone mad? Try it. Snatch whatsoever time you can get out of your business, and be playful. Whatsoever. You can paint, you can play on a sitar, anything you like – but be playful. Look for no profit out of it, see no future in it, just the present. And then, then you can be playful inside also. Then you can jump on your thoughts, play with them, throw them here and there, dance with them, but not be serious about them."







## Fun and Totality

"*Purpose* is a business word, where everything is done for some end, where every act is divided in two parts, the means and the end. The end is always in the future, so in every purposive activity you have to sacrifice the present for the future. And my whole teaching is not to sacrifice the present for anything....

"The word *fun* is not very respected, but we have to make it the most respected word. Purpose is ugly. Purpose means you always act with greed. Fun means there is no greed. Fun means there is no need for you to be victorious. You are playing cards – just fun. Nobody takes it seriously whether you are defeated or victorious. After the game is over, all victories and all defeats are over too.

"That's how life should be taken. Live each moment totally, but don't carry the idea of purpose; otherwise you cannot live totally, your mind is somewhere in the future looking at the purpose, arrowed at the purpose. You can't be total in the activity. Your action is half-hearted. You are doing it mechanically. But if there is no purpose, you can be total in the moment.

"So remember the distinction: the man who is working for some purpose perhaps may not attain it, because he is never wholeheartedly in the action. The man who is functioning only as fun is so totally in it that he may attain to many things which the purposive man can never dream of. So just thinking 'act out of fun' does not mean that you are a loser. You are a gainer in every way just because of your totality.

"Your action is going to bring more fruits, more flowers, although you were not working for fruits and flowers. You enjoyed the moment, its action, and out of that enjoyment and out of that totality many things are going to happen. But they were not your concern. When they happen, you will be surprised."

*The Last Testament, Vol. 2*

## Totality as a Path to Awareness

"Be total. A man who is asleep cannot be total in anything. You are eating, you are not total there; you are thinking a thousand and one things, you are dreaming a thousand and one dreams, you are just stuffing mechanically. You may be making love to your man or to your woman: you are not totally there. You may be thinking of other women...or you may be thinking of the market, or of the price of things that you want to purchase, or of a car, or of a house, or of a thousand and one things – and you are making love mechanically.

"Be total in your acts, and if you are total you have to be aware; nobody can be total without being aware. Being total means no other thinking. If you are eating, you are simply eating; you are totally here-now. The eating is all: you are not only stuffing, you are enjoying it. Body, mind and soul all are in tune while you are eating: there is a harmony, a deep rhythm, between all three layers of your being.

"Then eating becomes meditation, walking becomes meditation, chopping wood becomes meditation, carrying water from the well becomes meditation, cooking food becomes meditation. Small things are transformed: they become luminous acts, and each act becomes so total that each act has the quality of Tao.

"Then you are not the doer when you are total...you are just a vehicle, a passage. And becoming that passage is bliss, is benediction."

*Tao: The Pathless Path, Vol. 1*

## Perfection and Totality

"Everybody is brought up in such a way that everybody has become idealistic. Nobody is realistic. The ideal is the common disease of humanity.

"Everybody is brought up in such a way that everybody goes on thinking that they have to be something, somebody, somewhere in the future. An image is given and you have to be like it. That gives you a tension because you are not it, you are something else, yet you have to be it.

"So one goes on condemning the real for the unreal – the unreal is unreal. And the ideal goes on pulling you towards the future, out of the present.

"The ideal becomes a constant nightmare because it goes on condemning. Whatsoever you do is imperfect because you have an ideal of perfection. Whatsoever you attain is still not fulfilling because you have a mad expectation which can never be satisfied.

"You are human, in a certain time, in a certain space, with certain limitations. Accept those limitations. Perfectionists are always on the brink of madness. They are obsessed people – whatsoever they do is not good enough. And there is no way to do something perfectly – perfection is not humanly possible. In fact, imperfect is the only way to be.

"So what do I teach you here? I don't teach you perfection, I teach you wholeness. That is a totally different thing. Be whole. Don't bother about perfection. When I say be whole, I mean be real, be here; whatsoever you do, do it totally. You will be imperfect but your imperfection will be full of beauty, it will be full of your totality.

"Never try to be perfect otherwise you will create much anxiety. So many troubles are there already; don't create more troubles for yourself....

"Be total. Wherever you are and whatsoever you are doing, do it totally. Move into it, let it become your meditation. Don't be worried whether it will be perfect or not – it is not going to be perfect. If it is total it is enough. If it was total you enjoyed doing it, you felt a fulfillment through it, you moved into it, you were absorbed into it, you came out of it new, fresh, young, rejuvenated.

"Each act that is done totally rejuvenates, and each act that is done totally never brings any bondage. Love totally and attachment does not arise; love partially and attachment arises. Live totally and you are not afraid of death; live partially and you are afraid of death.

"But forget the word *perfection*. It is one of the most criminal words. This word should be dropped from all the languages of the world, it should be dropped from the human mind. Nobody has ever been perfect and nobody can ever be....

"Teilhard de Chardin says there is an omega point where everything will become perfect. There is none. There is no omega point. There cannot be. The world is always in the process; evolution is there; we are approaching and approaching but we never reach because once we reach – finished. God still goes on trying in different ways, improving.

"One thing is certain: he is happy with his work otherwise he would have abandoned it. He is still pouring his energy into it. When God is happy with you it is sheer nonsense to be unhappy with yourself. Be happy with yourself. Let happiness be the ultimate value. I am a hedonist. Always remember that happiness is the criterion. Whatsoever you do, be happy, that's all. Don't be bothered whether it is perfect or not.

"Why this obsession with perfection? Then you will be tense, anxious, nervous, always uneasy, troubled, in conflict. The English word *agony* comes from a root which means: to be in conflict. To be constantly wrestling with oneself – that is the meaning of agony. You will be in agony if you are not at ease with yourself. Don't demand the impossible, be natural, at ease, loving yourself, loving others....

"A perfectionist is neurotic. And not only is he neurotic, he creates neurotic trends around him. So don't be a perfectionist, and if somebody is a perfectionist around you escape away from him as fast as you can before he pollutes your mind.

"All perfectionism is a sort of deep ego trip. Just to think of yourself in terms of ideals and perfection is nothing but to decorate your ego to its uttermost. A humble person accepts that life is not perfect. A humble person, a really religious person, accepts that we are limited, that there are limitations.

"Look...that is my definition of humbleness. Not to try to be perfect is to be humble. And a humble person becomes more and more total because he has nothing to deny, nothing to reject. He accepts whatsoever he is, good, bad. And a humble person is very rich because he accepts his wholeness; his anger, his sex, his greed – everything is accepted. In that deep acceptance a great alchemical change happens. All that is ugly by and by disappears on its own accord. He becomes more and more harmonious, more and more whole....

"The day you understand that you are creating your own misery because of your ideas, you break all ideas. Then you simply live out of your reality – whatsoever it is. That is a great transformation."

*Dang Dang Doko Dang*

## Reaction versus Response

"Reaction is from the thoughts and response is understanding. Reaction comes from the past; response is always in the present. But ordinarily we react – we have everything already ready inside.

"Somebody is doing something and we react as if button has been pushed. Somebody insults you – you be come angry. That has happened before. It has been happening the same all the while. It has become almost like a button: somebody pushes it, you become angry. There is not a single moment of waiting, not a single moment where you look at the situation – because the situation may be different. The person who is insulting you may be right. He may have simply revealed a truth to you; that's why you feel insulted. Or, he may be absolutely wrong, or he may be nasty person – but you have to look into the person. If he is right, you have to thank him because he has shown some thing to you – he has shown compassion towards you. He has been friendly by bringing a truth to your heart. Maybe it hurts, but that is not his fault. Or, he is simply stupid ignorant: not knowing anything about you he has blurted something out. Then there is no need to be angry; he is simply wrong. Nobody is worried about something which is absolutely wrong. Unless it has some truth in it, you are never irritated by it. You can laugh at it, at the whole absurdity of it. It is ridiculous.

"Or, the person is nasty and that is his way. He is being insulting to everybody. So he is not doing anything to you in particular; he is simply being himself – that's all. So in fact, nothing is needed to be done. That man is that type....

"Watch yourself, watch others, and see how they are behaving in a mechanical way: unconscious, like somnambulists, sleepwalkers.

"Reaction is of the mind; response is of the no-mind."

*The Beloved*

## Organization or Organism

"Organization is something outward; organism is something inward. Organization has no center, it is only periphery. A machine is organized. You put different parts together in a certain order, but the machine has no soul, no center. It functions, it works, but there is nobody inside it. A machine is an organization of parts assembled in a certain order to function in a certain way.

"All the organizations up to now have done that: they changed human beings into mechanical parts, cogs in the wheel. They destroyed individuality because individuality was troublesome. They destroyed intelligence, they destroyed all kinds of disobedience, so that you may be able to become a perfect part in the machine. And they respected those who became perfect parts in the machine, who simply moved according to the mechanism, who had no will of their own, no intelligence of their own, no individuality of their own. These are the people who are given Nobel prizes, gold medals....

"An organism is something like your body. It functions together, but each organ of your body has its own individuality, and there is nobody who is ruling over it. It is not a part that you can replace....

"Organism functions in a unity, without anybody forcing the unity. And there is an innermost core – the soul – which simply supplies the energy to the whole.

"I am against organization. It has a hierarchy, it moves from the lowest to the highest in a vertical line. Organism is a circle, not a vertical line; no hierarchy, but a circle. Nobody is higher than anybody else. And the circle has a center and that center is the source of energy for all, for all the organs which make the circle.

"Every living thing is an organism. Every dead thing is an organization. I would like my people to be an organism. And they are turning, slowly, slowly. It is natural, because they have come from a world... thousands of years of conditioning they have carried with them. It takes time for them to drop it, but it is dropping....

"So when I say I am against organization, my meaning is that humanity has lived in the form of organization – the hierarchy, the bureaucracy – and all those efforts have led nowhere except into more and more misery.

"I am giving an alternative for everything. Organization has to be replaced by an organism."

*The Last Testament, Vol. 2*

## Action Versus Activity

"The mind always thinks in terms of utility. The mind is a Jew; it always thinks in terms of purpose, profit and utility. When the mind disappears, action does not disappear, activity disappear – and there is a great difference between the two. Activity has utility; action is pure joy, pure beauty. You act not because something has to be achieved; you act because action is a dance, a song. You act because you are so full of energy.

"Energy is delight' – that is a statement made by William Blake, one of the most mystical poets of the West. Energy is delight. When there is great energy, what are you going to do with it? It is bound to explode.

"Action comes out of energy, out of delight. Activity is business-like, action is poetry. Activity creates a bondage, because it is result-oriented: you are doing it not for its own sake, you are doing it for some goal. There is a motive, and then there is frustration. Out of a hundred cases, ninety-nine times you will not achieve the goal, so ninety-nine times you will be in misery, frustration. You did not enjoy the activity itself, you were waiting for the result. Now the result has come, and ninety-nine times out of a hundred there is frustration. And don't hope for the remaining one percent, because when you achieve the goal there is frustration also. The goal is achieved, but suddenly you realize that all the dreams you had been dreaming about the goal are not fulfilled."

*Come, Come, Yet Come Again*

## De-Automatise your Habits

"If you start learning to drive, in the beginning you have to be very alert – alert about many things: the wheel and the accelerator and the brake and the clutch and the people on the road.... Slowly, slowly, once you have learnt to drive, you need not think of anything at all: everything has become automatised....

"This is a necessity of life, otherwise you will not be able to do many things. So whatsoever you have learnt is always transferred to the robot. Then the robot does it and you are free to learn something else. This is perfectly okay in ordinary life, but slowly, slowly the robot becomes bigger and bigger, and your tiny consciousness remains tiny.

"The work that one has to do upon oneself consists in taking back from the robot, de-automatising processes. And you will be surprised: if you de-automatise any process, great awareness is released....

"Just walk consciously for half an hour and you will be surprised how quiet, how peaceful and serene you look and feel. One hour's watching of breath will bring you so much silence and so much alertness, such as you have never felt in your life. And that makes a difference. That is the difference that makes the difference, which transforms your whole life slowly, slowly. Then you can change everything: eating, walking, breathing – even making love can become a very very conscious, alert phenomenon.

"Then from everywhere consciousness goes on pouring in. And slowly slowly the balance changes: you become more conscious than you are unconscious."

*The Perfect Master, Vol. 1*

## Non-Identification

"The ego gets identified with a role, with a function. Somebody is a clerk, somebody is a Commissioner, somebody is a gardener and somebody is a governor. These are functions, these are things that you do; they are not your being.

"When somebody says 'Who are you?' and you say 'I am an engineer' your statement is existentially wrong. How can you be an engineer? That is what you do, that is not what you are. Don't get too enclosed by your function because to become too enclosed by the function is to become imprisoned. You are doing the work of an engineer or the work of a doctor or the work of a governor but that does not mean that you are that. You can drop the work of an engineer and you can become a painter, and you can drop the work of a painter and you can become a sweeper...you are infinite.

"When born a child has infinity available, but by and by that infinity is no longer available, he starts getting fixed in a certain direction. A child is born multi-dimensional but sooner or later he will start choosing. And we will help him to choose so that he will become somebody.



"There is a Chinese saying that a man is born infinite but only very rare people die infinite. Man is born infinite and dies finite. When you were born you were just pure existence, when you die you will be a doctor or an engineer or a professor. You have been a loser in life. When you were born all alternatives were open, infinite possibilities were open – you could have become a professor, you could have become a scientist, you could have become a poet – millions of opportunities were available, all doors were open. Then by and by you settled, you became a professor – you became a professor of mathematics, you became an expert, a specialist. Narrower and narrower you went on becoming. And now you are like a small tunnel which goes on becoming narrower and narrower. You were born like the whole sky, but soon you entered into a tunnel and you will never come out of it.

"The tunnel is the ego. It is getting identified with the function. It is very insulting to think about a man as if he is a clerk. It is very insulting to think about yourself as if you are just a clerk, it is very degrading. You are gods and goddesses, nothing less than that is true. Maybe more but not less. When I say that you are gods and goddesses I mean that your possibility is infinite, your potentiality is infinite.

"Maybe you don't try to make that whole potentiality actual – nobody really can because it is so vast it will be impossible. You are the whole universe; even in eternal time you would not be able to exhaust your potentiality. That's what I mean when I say you are a god – you are inexhaustible.

"But something will become actual. You learn a language, you become very articulate, and you become an orator. You have a certain sense of words, and you become a poet. You have a certain musical ear, you love music, you have a feel for sounds, and you become a musician. But these are just very, very tiny possibilities. Don't think that with them you are finished; nobody is ever finished with anything. Whatsoever you have done is nothing in comparison to that which you can do. And whatsoever you can do is nothing in comparison with that which you are.

"Ego means getting identified with the function. Certainly a governor has a kind of ego – he is a governor and he thinks he has arrived. A prime minister has an ego and he thinks he has arrived. What more is there? This is so foolish, so stupid. Life is so great there is no way to finish it. There is no way. The more you enter into it, the vaster the possibilities are that open their doors. Yes, you can

arrive at one peak and suddenly there is another peak – it is non-ending. Man goes on being born every moment if he remains available to his potential being.

"The emphasis of the ego is on doing and the emphasis of consciousness is on being. Zen is all for being and we are all for doing. So we get miserable because our beings are so big and we are forcing them into such small tunnels. That creates misery, that creates confinement. Freedom is lost and from everywhere you start feeling hampered, blocked, prevented, obstructed, hindered. You start feeling limited from everywhere. But nobody else is responsible, it is you.

"A man of understanding functions, works at a thousand and one things, but always gets out of them. When he goes to the office he may become a governor, but the moment he steps out of the office he is no longer a governor, he is again the whole sky, he is again a god. When he comes home, he becomes the father, but he does not become identified with it. He loves his wife, he becomes a husband, but he does not get identified with it. He has to do a thousand and one things but he remains free of all functions. He is a father, he is a husband, he is a mother, he is a brother, a child, a teacher, a governor, a prime minister, a president, a sweeper, a singer, a thousand and one things – but still he keeps free of all these. He remains transcendental, he remains beyond. Nothing can contain him. He moves through all these rooms but no room becomes his imprisonment. In fact, the more he moves, the more free he becomes.

"Just see to it. When you are in the office be a clerk, be a commissioner, be a governor – that's perfectly okay – but the moment you get out of the office don't be a governor, don't be a clerk, don't be a commissioner. That function is finished. Why carry it? Don't walk on the road as if you are a governor, you are not. That governorship will be heavy on your head, it won't allow you to enjoy. The birds will be singing in the trees but how can a governor participate? How can a governor dance with the birds? And the rains have come and a peacock may be dancing – how can a governor stand there in a crowd and watch? Impossible. A governor has to remain a governor. He goes on his way, he never looks here or there, he never looks at the greenery of the trees, he never looks at the moon. He remains a governor.

"These fixed identities kill you. The more fixed you are, the more dead you are. This has to be remembered. You are not confined by anything that you do. Your action is very, very irrelevant to your being. Your action is not at all meaningful as far as your being is concerned....

"When you are not with your wife you are not a husband. How can you be a husband without a wife? It is simply foolish. When you are not with your child you are not a father or a mother, How can you be? When you are not writing poetry you are not a poet. When you are not dancing you are not a dancer. Only when you dance are you a dancer. In that moment you pulsate in a certain function as a dancer. But that is only for the moment. When the dance stops the dancer disappears, and you are out of it. This way one keeps oneself free – floating, flowing....



"Be a husband and never be a husband. That's what I mean when I say that a sannyasin has to be a perfect actor. Be a mother and never be a mother. Don't get identified with the role. It is a role, fulfill it as perfectly as possible, fulfill it as aesthetically as possible, fulfill it as lovingly as possible, enjoy fulfilling it, let it be a work of art. Be a beautiful wife, be a beautiful mother, be a beautiful husband, be a beautiful lover, but don't become one. The moment you become one you are getting into trouble.

"Don't allow functions to settle on you. Don't allow roles to settle on you. Be exactly like a skilful actor. The actor goes on playing many roles – sometimes he is a father and sometimes he is a mother and sometimes he is a murderer and sometimes he is in a very serious role and sometimes he is just playing a ridiculous part. But he goes on playing all parts perfectly alike, he is not bothered about what part he is playing. He remains skilful, he brings all that he has got to it. If you make him a murderer he will be the best murderer in the world, if you make him a saint he will be the best saint in the world. And he can change: in one act he is the saint, in another act he becomes the murderer. But his perfection remains intact.

"This fluidity has to happen in life too. Life is a big drama. Yes, the stage is very big – the whole earth functions as a stage and all the people around function as actors. And nobody knows to where this whole is going, or to what end. The story is not given, it has to be created, it has to be improvised moment to moment.

"In Zen there are certain dramas which are called Noh dramas. No script exists, only the actors are there. The curtain is raised and they improvise. Things start happening. Something is bound to happen when people are there. Even if they sit silently looking at each other, something is happening. Something is bound to happen, without any preparation, without any rehearsal.

"Life is exactly like that – it is moment to moment. Go on slipping out of the past and whatsoever is going to happen, allow it to happen without inhibition without any repression. Go into it as totally as possible and your freedom will grow."

*Zen: The Path of Paradox*

## The Cockroach Mind

"...Meditation should not be something where you put aside one hour every day in the morning, or as Mohammedan do, five times a day. Different religions have different special times for meditation, but the idea of having a special time for meditation means the remaining time you will remain non-meditative.

"One hour of meditation and twenty-three hours of non-meditation: do you think there is any hope that meditation will win in the end? Those twenty-three hours will wash out anything that you think you are doing in meditation.

"Secondly, a man who is twenty-three hours in a non-meditative state, how can he suddenly become meditative for one hour? It is not possible. It is like a man who is sick for twenty-three hours and suddenly for one hour becomes perfectly healthy and then again sick, as if it is in his own hands – whenever he decides that it is time to become healthy, he becomes healthy, and when the time comes to be sick, he becomes sick.

"Meditation is your inner health. twenty-three hours a day sick, spiritually sick, full of anger, hate, jealousy, competition, violence, and suddenly for one hour you become a Gautam Buddha – how can you manage it? This is not possible. All the religions have been deceiving people. Because people want to have something spiritual, they have given a toy – one hour do this and you are doing meditation – but they have not looked at the psychology of it. It is just not in the nature of things, you cannot do it this way. Either you have to be meditative twenty-four hours a day or you have to be non-meditative twenty-four hours a day, the choice is yours. But you cannot divide your life into two parts – in the temple you will be meditative and in the shop, in the office, you will be non-meditative.

"Gautam Buddha and the people who have understood him down the centuries insist on a meditation that goes with every action, with anything you do. It follows you like a shadow. It runs within your consciousness like an undercurrent. You may be in the market, you may be in the temple – you may be anywhere, and your inner silence remains undisturbed, unperturbed. This is the only true meditation.



"So first, no effort has to be made, only understanding has to be awakened. If anger is there, watch. Don't make any effort to push it away, just remain a spectator, as if it is not your business to be involved. If hate is there, watch. And these are very thin clouds; if you can just remain watchful, within minutes they will be gone. They will be gone of their own accord.

"Don't push them, because the more you push them, the more you accept their reality. The more you push them, the more you fall to their standard. The more you push them...they have a strange habit.

"Have you seen insects? – you throw away an insect, and it will immediately turn and run towards you. A very strange idea: the whole world is available, but it will not go anywhere else. It takes the challenge, "Who are you...?" Any small insect, any cockroach – just throw it away and watch what happens: it comes back immediately with tremendous force.

"The same is the situation with your mind. In fact, the mind of the cockroach and the mind you have are not very different. Their basic structure is the same. Their mind is a little smaller, a miniature; yours is a little bigger, but they have the same capacities as you have.

"The moment you make any effort to throw away your mental stuff, it simply runs back. You can try it. Just sit for five minutes and try not to think of monkeys and then see what happens. All the monkeys of the world will become interested in you. And you had not even told them; you were just sitting in your room with the idea that you are not to think about monkeys – and that's enough. It has been broadcast to all the monkeys, and whatever you do they will be there till you say, "Now five minutes are over. Now if you want you can remain, if you don't want to remain it is up to you. I am no longer interested." They will be gone...but if you want them to go that is against their pride.

"Every single thought, every single emotion, feeling, has its own ego it seems. That's why people who try to fight with them get defeated. Don't fight, just watch. There is no harm if they are there.

"Anger cannot do any harm unless you become identified with it – then you may do something which can be harmful to somebody. Anger itself cannot do anything; it is absolutely impotent, just an idea. Let it be there, and watch, watch joyfully, and see how long it can last without your support. It won't even last for a few minutes. It will be gone.

"Meditation has to be only a watchfulness, then it is possible to have it twenty-four hours a day. Even while going to sleep, be watchful. To the last moment, when you see that now sleep is taking you over – the darkness goes on growing, the body is relaxing and the point comes when suddenly from wakefulness you move into sleep – watch up to that moment. And first thing in the morning, as you become aware that the sleep is finished, immediately start watching; soon you will be able to watch even while you are asleep. Watchfulness will become a lamp that goes on burning day and night inside you.

"This is the only authentic meditation. All else that has been told to you in the name of meditation is simply a toy to play with, to deceive yourself that you are doing something spiritual. With this meditation you will come across the inescapable. Everything illusory will disappear.

"But everything in existence is not illusory. That which is not illusory is inescapable, and what are you going to do with the inescapable? Perhaps you have never thought about it.

"This very inescapability itself is meditation.

"If you go on watching even the inescapable, you will be able to see clearly that that which disappears while watching is illusory; that which becomes even more clear, more crystal clear, which was before hidden behind the cloud of your illusory dreams, desires, now stands absolutely clear."

*The Great Zen Master Ta Hui*



## Tension and Relaxation

**Will you say something more about relaxation? I am aware of a tension deep at the core of me and suspect that I have probably never been totally relaxed.**

"Total relaxation is the ultimate. That's the moment when one becomes a buddha. That is the moment of realization, enlightenment, christ-consciousness. You cannot be totally relaxed right now. At the innermost core a tension will persist.

"But start relaxing. Start from the circumference – that's where we are, and we can start only from where we are. Relax the circumference of your being – relax your body, relax your behavior, relax your acts. Walk in a relaxed way, eat in a relaxed way, talk, listen in a relaxed way. Slow down every process. Don't be in a hurry and don't be in haste. Move as if all eternity is available to you – in fact, it is available to you. We are here from the beginning and we are going to be here to the very end, if there is a beginning and there is an end. In fact, there is no beginning and no end. We have always been here and we will be here always. Forms go on changing, but not the substance; garments go on changing, but not the soul.

"Tension means hurry, fear, doubt. Tension means a constant effort to protect, to be secure, to be safe. Tension means preparing for the tomorrow now, or for the afterlife – afraid tomorrow you will not be able to face the reality, so be prepared. Tension means the past that you have not lived really but only somehow bypassed; it hangs, it is a hangover, it surrounds you.

"Remember one very fundamental thing about life: any experience that has not been lived will hang around you, will persist: "Finish me! Live me! Complete me!" There is an intrinsic quality in every experience that it tends and wants to be finished, completed. Once completed, it evaporates; incomplete, it persists, it tortures you, it haunts you, it attracts your attention. It says, "What are you going to do about me? I am still incomplete – fulfill me!"

"Your whole past hangs around you with nothing completed – because nothing has been lived really, everything somehow bypassed, partially lived, only so-so, in a lukewarm way. There has been no intensity, no passion. You have been moving like a somnambulist, a sleepwalker. So that past hangs, and

the future creates fear. And between the past and the future is crushed your present, the only reality.

"You will have to relax from the circumference. The first step in relaxing is the body. Remember as many times as possible to look in the body, whether you are carrying some tension in the body somewhere – at the neck, in the head, in the legs. Relax it consciously. Just go to that part of the body, and persuade that part, say to it lovingly 'Relax!'

"And you will be surprised that if you just approach any part of your body lovingly, it listens, it follows you – it is your body! With closed eyes, go inside the body from the toe to the head searching for any place where there is a tension. And then talk to that part as you talk to a friend; let there be a dialogue between you and your body. Tell it to relax, and tell it, 'There is nothing to fear. Don't be afraid. I am here to take care – you can relax.'

Slowly, slowly you will learn the knack of it. Then the body becomes relaxed.

"Then take another step, a little deeper; tell the mind to relax. And if the body listens, mind also listens, but you cannot start with the mind – you have to start from the beginning. You cannot start from the middle. Many people start with the mind and they fail; they fail because they start from a wrong place. Everything should be done in the right order.

"If you become capable of relaxing the body voluntarily, then you will be able to help your mind relax voluntarily. Mind is a more complex phenomenon. Once you have become confident that the body listens to you, you will have a new trust in yourself. Now even the mind can listen to you. It will take a little longer with the mind, but it happens.

"When the mind is relaxed, then start relaxing your heart, the world of your feelings, emotions – which is even more complex, more subtle. But now you will be moving with trust, with great trust in yourself. Now you will know it is possible. If it is possible with the body and possible with the mind, it is possible with the heart too. And then only, when you have gone through these three steps, can you take the fourth. Now you can go to the innermost core of your being, which is beyond body, mind, heart: the very center of your existence. And you will be able to relax it too.

"And that relaxation certainly brings the greatest joy possible, the ultimate in ecstasy, acceptance. You will be full of bliss and rejoicing. Your life will have the quality of dance to it.

"The whole of existence is dancing, except man. The whole of existence is in a very relaxed movement; movement there is, certainly, but it is utterly relaxed. Trees are growing and birds are chirping and rivers are flowing, stars are moving: everything is going in a very relaxed way. No hurry, no haste, no worry, and no waste. Except man. Man has fallen a victim of his mind.

"Man can rise above gods and fall below animals. Man has a great spectrum. From the lowest to the highest, man is a ladder.

"Start from the body, and then go, slowly, slowly deeper. And don't start with anything else unless you have first solved the primary. If your body is tense, don't start with the mind. Wait. Work on the body. And just small things are of immense help.

"You walk at a certain pace; that has become habitual, automatic. Now try to walk slowly. Buddha used to say to his disciples, 'Walk very slowly, and take each step very consciously.' If you take each step very consciously, you are bound to walk slowly. If you are running, hurrying, you will forget to remember. Hence Buddha walks very slowly.

"Just try walking very slowly, and you will be surprised – a new quality of awareness starts happening in the body. Eat slowly, and you will be surprised – there is great relaxation. Do everything slowly, just to change the old pattern, just to come out of old habits. First the body has to become utterly relaxed, like a small child, then only start with the mind. Move scientifically: first the simplest, then the complex, then the more complex. And then only can you relax at the ultimate core.

"You ask me, 'Will you say something more about relaxation?' I am aware of a tension deep in the core of me and suspect that I have probably never been totally relaxed.'

"That is the situation of every human being. It is good that you are aware – millions are unaware of it. You are blessed that you are aware, because if you are aware then something can be done. If you are not aware, then nothing is possible. Awareness is the beginning of transformation.

"Yes, relaxation is one of the most complex phenomena – very rich, multidimensional. All these things are part of it: let-go, trust, surrender, love, acceptance, going with the flow, union with existence, egolessness, ecstasy. All these are part of it, and all these start happening if you learn the ways of relaxation."

*The Dhammapada: The Way of the Buddha, Vol. 1*

## Problem-Dissolving

"If you are clear, if you can see, your life-problems dissolve. Let me remind you about using the word *dissolve*. I am not saying you find the answers, solutions to your problems, no. And I am only talking about life-problems; that's what you have asked about. This is the most important thing about life-problems to understand: they are created by your unclarity of vision. So it is not that first you see them clearly, then you find the solution, and then you try to apply the solution. No, the process is not that long; the process is very simple and short.

"The moment you can see your life-problem clearly, it dissolves. It is not that you have now found an answer that you will apply, and someday you will succeed in destroying the problem. The problem existed in your unclarity of vision. You were its creator.

"Remember again, I am talking about life-problems. I am not saying that if your car is broken down, just sit silently and see clearly what the problem is: the problem is clear, now do something. It is not a question that you simply sit under a tree and meditate and just once in a while open your eyes and see whether the problem is solved or not. This is not a life-problem, it is a mechanical problem. If your tire is punctured you will have to change the wheel. Sitting won't do; you just get up and change the wheel. It has nothing to do with your mind and your clarity, it has something to do with the county road...

"The question is only about life-problems. For example, you are feeling jealous, angry, you are feeling a kind of meaninglessness. You are dragging yourself somehow. You don't feel that life is juicy anymore. These are life-problems and they arise out of your unclarity of mind. Because unclarity is the source of their arising, clarity becomes their dissolution. If you are clear, if you can see clearly, the problem will disappear.

"You have not to do anything other than that. Just seeing, just watching its whole process: how the problem arises, how it takes possession of you, how you become completely clouded by it, blinded by it; and how you start acting madly, for which you repent later on, about which you realize later on that it was sheer insanity, that "I did it in spite of myself. I never wanted to do it, still I did it. And even when I was doing it I knew that I didn't want to do it." But it was as if you were possessed....

"If you see a thing clearly then either it disappears or, if it does not disappear, that means it is not created by you. It is created by somebody else; you are just being stupid in carrying it. It is not your problem, it is somebody else's problem. Remember it: only your problems will dissolve before your clarity.

"But if you are carrying other people's problems then it is very difficult, because those problems have nothing to do with your vision, your clarity. So those problems which don't disappear give you a clear indication that you have borrowed them. And you are continuously borrowing other people's problems....

"Don't start borrowing problems from people. And everybody is doing it – most of your problems are somebody else's problems. The other may have even solved them, or dissolved them, and you are still carrying them. Try to keep your life as clean and unburdened as possible....

"So clarity is simply a little alertness, a watchfulness, trying to watch what goes on inside you, outside you, with no judgment that this is good, this is bad. The moment you judge, you forget the simple process of being alert.

"A judge can never be alert; his judgment comes in the way. So don't judge. There is nothing good, there is nothing bad. As far as your effort to create a clear mind is concerned, all are objects of similar value, similar weight. You are just a watcher, with no attachment to this idea or that. Just learn a little detached alertness.

"And this can be done at any time: working, not working, walking, sitting, eating, Lying down on your bed – any time is meditation time."

*From Misery to Enlightenment*



## The Unforgettable Fragrance

**Having found some peace of mind, I find I lose it as soon as I am engaged in the rush and tension of everyday life? How can one sustain peace of mind in the pressures of the West?**

"Once you attain it, you cannot lose it. Even if you want to lose it, you cannot lose it.

"No real attainment is ever lost. Then, you must have imagined that you had attained to the innermost peace. Then, you must have deceived yourself. Then, something must have given you the idea that you had attained to it.

"For example, if you go to the Himalayas it is peaceful and silent. Eternal silence reigns there. In that silence you start feeling silent you reflect silence. Don't think that you have become silent; it is the Himalayas being reflected in you. The silence belongs to the Himalayas, not to you. When you come down to the plains, that silence is gone. Again you are in the turmoil, again you *are* the turmoil, again the anguish and the anxiety. And you think you have lost something that you had gained?

"No, in the first place you had never gained it. It belonged to the Himalayas; it still belongs there. You entered a certain situation, but you didn't enter a certain state. The situation is something outside you, the state is something within you. And you deceived yourself. It is so easy to deceive oneself. One wants to feel that one has attained, because that also gives very deep nourishment to the ego: I have attained.

"Many people come to India. Coming from the West, India looks silent, peaceful, poor but contented. India is, in a way, almost two thousand years behind. When you come from New York to India, or from London to the Himalayas, you are moving backwards in time. You are moving in the times of Jesus, two thousand years back. Everything is primitive, wild, untamed. One feels good; one feels again a certain freedom. The noise, the anxiety, the tension, the constant hurry, the 'always going somewhere not knowing where one is going' of the West, is not here. Things move slowly. Everything seems to be moving nowhere, very silently. A certain music is still present. Indians may not feel it because they have been born to it, just as a fish never feels the ocean.

"But when people from the West come, they are shocked into a certain awareness. Their sleep is broken, and they start feeling and thinking that they have attained to a certain state. To attain a certain state is not so easy. It is not a plane trip: you cannot fly from one state of mind to another state of mind. It is not a journey, it is a pilgrimage.

"This is the distinction between a journey and a pilgrimage: a journey is going from one point to another point in space, a pilgrimage is going from without to within, from space to no-space. You can be easily deceived here, not by anybody else, but by yourself.

"Then you go back, and that freedom, that silence, that meditation, that prayerfulness, is lost. Hence the question: 'Having attained the peaceful state of mind which you call India, how can one sustain it?'

"There is no need to sustain it. It is so alive, it is so vital that it sustains itself. It has tremendous energy. It needs nobody's help. In fact, you are not needed to sustain it; it sustains you. It is greater than you, higher than you, deeper than you, bigger than you: it is your original nature. It is you in your ultimate glory. Nothing is needed to sustain it, and nothing can distract you from it. Once attained, it is attained forever. You cannot lose it. If you lose it, then know well that you deceived yourself.

'How can one sustain peace of mind in the pressures of the West?' If it cannot be sustained in the pressures, it is not of worth. Any meditation that is of worth will be alive even in the marketplace. Because a marketplace is nothing once you attain to the meditative state. No market can disturb it, no market can distract you away from it. It becomes like breathing. In fact, you will feel it more in the marketplace than in the Himalayas, because in the Himalayas the contrast will be missing.

"If you have really tasted what aloneness is, you will feel it more in the crowd than on a Himalayan peak, because in the crowd, the contrast.... If you have listened to the inner music, you will hear it more in traffic noise because of the contrast. In the night you can see the stars in the sky, not in the day – because the contrast is missing. The night is so dark; in that velvety darkness you can see those stars, beautiful stars. In the day they did appear. They are still there where they are, they have not gone anywhere, they remain in the sky – but the contrast is missing because of the sunlight. Now there is no background to them.

"This, is my understanding, this is my experience: that whatsoever you attain, you will always taste it more, feel it more; it will surface in your being more clearly, crystal clear, whenever you move to the contrary. If the meditation is true, in New York it will be clearer to you, in London you will feel it more.

Surrounding yourself with the opposite, it will throb more clearly. If it is not happening, you come to the East, you feel good, and then you go to the West and it is gone. It has been a journey, not a pilgrimage. You traveled from one point to another in space, you have not traveled from space to no-space.

"Meditation means a pilgrimage from the out to the in, from the without to the within. Once attained, even if you want to lose it you cannot lose it."

*Come Follow to You, Vol. 4*

## Challenge and Acceptance

"There is a very delicate difference between acceptance and inefficiency. Many people start thinking that their inefficiency is acceptance; it is not. They are being tricky and they are deceiving themselves.

"Acceptance makes you more capable; acceptance helps you grow. Acceptance makes you more intelligent; it does not dull you. With acceptance you are not stuck. Acceptance does not mean that you have accepted your failure, no. Acceptance does not mean that you have accepted your limitations, that you don't care, that you don't bother, that it is okay; acceptance does not mean that it is okay.

"Now, these are two things: something is happening which you can accept out of inefficiency because you know you cannot do anything more about it. You feel the limitation, you are at the end of your rope and you know it. Rather than saying that you are at the end of your rope, it is better to say that you live in acceptance so whatsoever happens is good. This is camouflage, a rationalization. If this happens again and again, you will lose all creativity, you will lose that blissful tension that creates creativity. This is something to be understood: these so-called meditators – for example T.M. meditators – think that through their meditation people will become creative. That is sheer nonsense, because through that type of meditation the East has suffered much uncreativity. It takes away the tension but it also takes away the thrust into the future. It relaxes you in a way but then you don't bother about anything. So nobody doing that type of work has been creative. All the great creators have been tense people, almost on the verge of insanity.

"Now, my whole effort here is to give meditation a totally new perspective – so that is relaxes you on the one hand and yet does not take away that challenge, that blissful tension from you. You remain capable of both: in fact your capacity to relax makes you capable of being more tense when it is needed. That's how it should be – only then can a person be creative. Otherwise one will not be creative. One will simply become lousy, will relapse into a sort of stupidity, into lethargy.

"The greatest problem about meditation – and in the past in the East we have tried and observed it – is that in ninety-nine persons out of one hundred, it has proved non-creative. The east has lived a very non-creative life. Yes, in a way it is non-tense: people accept slavery, people accept poverty, people accept death – they say it is all okay. All sorts of ugliness is accepted and people have lived at the lowest rung of life, and this is one of the by-products of the so-called meditation.

"The West has not bothered about meditation, has been very creative, but it has been driving people mad. They are tense, they cannot sleep, they cannot enjoy, they cannot relax. Now both seem to be somehow lopsided. Something like a synthesis is needed, where a person is capable of relaxing whenever he wills it – whenever he wants it he can relax and go into the deepest layer of rest – and whenever he wills, he wants, he can get up and accept the greatest challenge possible.

"This has to be the future of man. That's why my emphasis, so much emphasis, is on active meditations. In fact in the East, nothing like it has happened – it has never existed before – so if eastern saints are against me and they cannot understand me, it is not difficult to understand why. Nothing like active meditation, dynamic or chaotic meditation, has ever existed. By meditation they mean a person sitting just like a buddha, silently. Dancing, jumping – this is not meditation...this has not been meditation for them at least. My effort is to join activity, creativity, with relaxation.

"So you have to watch out for it – inefficiency has not to be accepted; one has to fight against it, total fight is needed. Whatsoever you can do to overcome it, you have to do – but that should not make you tense!

"What I mean is that if you have been working the whole day against a certain problem, that should not make you so tense that in the night you cannot sleep. When you enter your bedroom you drop it outside the bedroom and you sleep as if you have been playing the whole day and you have not been working on any tension-producing thing.

"Wherever you find some inefficiency, fight with it, because that is the only way to grow. And whenever you feel that now it is enough, that you are tired and now it is getting on your nerves, relax, accept. Acceptance is for relaxation, challenge is for creativity, and somehow you have to manage these two very contradictory things: challenge and acceptance. If challenge is lost, acceptance becomes death; if acceptance is lost, challenge becomes madness. Nothing has to be dropped – both have to be brought to a synchronicity, some higher synthesis."

*This Is It*

## Functioning in the Moment

**You said that to live moment to moment one must throw away one's dead past and memories. Does it mean that all the memories have to be dissolved and destroyed to transcend the mind? But one needs a strong mind and an intense and sufficient accumulation of memories to function in this world.**

"To die to the past does not mean that you will not be able to remember it. It does not mean that all your memories will be dissolved or destroyed. It only means that now you do not live in those memories, you are not identified with those memories. You are freed from them. They will remain but now they will be just a part of your brain, not part of your consciousness.

"The brain is a mechanism, just like a tape-recording machine. The brain goes on recording everything. The brain is the physical part. It will go on recording, and your memories cannot be destroyed unless the brain is destroyed. But that is not the problem. The problem is that your consciousness is filled with memories. Your consciousness goes on identifying itself with the brain and the brain is always stirred by your consciousness – and memories go on flooding you. "When it is said, 'Die to the past,' it means do not be identified with the brain. You can use the brain; then it is just an instrument. When you will need it you will use it. And you will need it. You will have to go back home; you will have to remember where you live – where your house is, what your name is. You can use these memories but use them; do not be used by them. That is the problem.

"While you are here you need not think about the house where you live in your town but you go on thinking about it. You need not remember your wife while you are here but you go on talking with her and she is not here. When you go back home you must recognize that she is your wife but there is no need to be bothered with her now. She must not come in the mind; the mind must not go on functioning unnecessarily. It must not bring in the past; it must not flood the present with the past.

"The memory remains. It is not being destroyed. Through meditation the mind is not destroyed. You simply start transcending it. It remains a storehouse; you need not live in it. If you live in it then you are mad. You need not live in a storehouse. When you need something, you go into the storehouse, bring that something out and use it. But a storehouse is not a living-room.

"But you have made it one. Your storehouse of memory has become your living room; you live there. Do not live there, that is the whole meaning. Be in the present and whenever the past is needed use it. But do not allow it to go on continuously overflowing you. That overflowing by the past makes your consciousness dim and dull. Then you cannot see with clear eyes, you cannot feel with a clear heart. Then nothing is clear, everything becomes confused.

"Rather, on the contrary, when you are not identified with the mind you will have a very clear memory. You do not have a really good memory because you are not your master. Your mind is just a mad mechanism. When you need to remember something, it will not come and when you do not need it, it goes on coming; you are not the master. You cannot be the master if you become identified with the slave. If you become too much attached to the slave, the slave will start mastering you.

"So if you die to the past you will not become less efficient in the functioning of your mind, you will become more efficient. A master is always more efficient. When he wants to remember, he remembers; when he doesn't want to remember, he doesn't remember. When he says to the mind, 'Function, ' it functions. When he says, 'Stop, ' the mind stops. I have to use memories. I have to talk to you: I have to use words, I have to use language. But only when I am talking to you do I use them. The moment I am not talking the mind stops. Then there is total vacuum – void. Then there is no cloud.

"It is just like your legs: when you want to walk you use your legs. But if you go on moving them while

just sitting or standing, people will think you are mad. Then you may say, 'What can I do? My legs go on moving; I cannot do anything.' And if someone says to you, 'Stop this,' you will say, 'If I stop, then when I want to walk what will I do? I will become less efficient. If I stop, then I will lose the capacity to walk, so I have to use them constantly.' Remember, if you use them constantly, when the time comes to walk you will feel tired. You are already tired.

"While sitting there is no need to use the legs. While not talking there is no need to use words. Do not verbalize within. While not using the past there is no need to allow it to flood you. Dying to the past means becoming master of your mind. Then you will be more efficient. But that efficiency will be of a different quality – a totally different quality. There will be no effort in it.

"Now whenever you want to remember you have to make an effort because you are so tired; your brain is so tired, continuously working. There is no stop for it, no relaxation. Even while you are asleep, the body is resting but the mind continues to work. Dreaming, it is working – constantly working. It is a miracle that you are not mad. Or maybe you are already mad but you are not aware; or maybe, because everyone is mad like you, you cannot compare and you cannot know what is happening to you.

"Don't be afraid, your efficiency will be increased. And the quality will be different because there will be no effort. When you need to, you can use your mind. It is just an instrument; just like your hands and legs it is a physical part of you. Memory is a physical thing, remember, so if your brain is destroyed you may be alive and conscious but you will lose your memory. If a particular part of your brain is destroyed, then a particular type of memory will be lost.

"...And when I say to die to the past, I mean do not get so attached to the brain that you do not know that you can exist without the brain. Knowing this, realizing this, that 'Without the brain I can exist; I am consciousness and not the memories; memories are just my instruments,' you will become free from your own mind. And once you are free from your mind, no one can make a slave of you. Otherwise, everyone is trying to manipulate you to make you a slave.

"...Die to the past, be alive to the present, to the moment you are in – it will not destroy your mind. Really, it will give a rest to your restless mind. Your efficiency will grow, and there will be no effort. You will not need to remember. You will simply remember because this is the functioning of the mind; you need not make any effort.

"I have been traveling all over this country for fifteen years, and I have known thousands and thousands of people. Even after ten years I have been again to the same town – I remember the faces, I remember the names. Even I was surprised: What is the matter? – and I had not made any effort. But I am interested in people, that is all. If you are really interested in something, you will remember it; there is no need to make any effort.

"Remembering is a mechanical functioning of the memory. If you are really interested in a person you will remember the face even after many lives. I remember many faces after many lives. You cannot forget them because there is no question of forgetting. The mechanical part of your brain just goes on recording everything. The only thing that is needed is your interest. "When you are interested your mechanism is focused on the person; it records just like the lens of a camera. If you are interested in a face the camera moves, it records. If I am interested in what you are saying my mind is focused; it records, it goes on recording. There is no need to make any effort. If you are not interested, then it will not record because then it is not focused.

"So if you forget things it is because you are not interested. If you forget things it is because your mind is confused. If you forget things and cannot remember and are not efficient, it means that while you are seeing a face your many memories inside go on moving. Your mirror is not vacant; your lens is already overcrowded. "Someone is saying, 'My name is Ram,' and you nod your head, yes, as if you have heard. But your mind is filled with so many things, you have not heard. And then you say, 'Why have I forgotten the name?' Really, you never heard the name. You were not interested in the person – not so interested that your mind became silent.

"Whenever you are interested the mind is silent – your whole being is open. The memories go on being recorded and whenever you need something it will come up. But it is not so easy with you. Because your mind is so much filled, whenever you need something everything gets entangled. Nothing is clear-cut; everything penetrates, trespasses, every other thing. Nothing is clear. The clarity is not there; only confusion is there. Because of that confusion you are not efficient. You will be more efficient, and without any effort, if you become alert to the moment and do not allow the past to go on overburdening you."

*The Supreme Doctrine*



## Bibliography

Much of the material in this book is drawn from darshans where Osho gave guidance to individuals about meditation, life and work. At Osho's request, the text of these darshans is no longer in print. Below, we list the other quoted sources and suggest that if any of these topics are of interest to you, you visit [www.osho.com](http://www.osho.com) where Osho's words are available as books, ebooks, downloadable audios and in the OSHO Library which has a search function.

### CHAPTER 1: The Gentle Art of Relaxation

Time Out for Time In Effort or Let-Go?	<i>The Transmission of the Lamp</i>
Awareness and Relaxation	<i>Beyond Enlightenment</i>
Touching as a Feather	<i>The Hidden Splendor</i>
The Art of Let-Go	<i>The Book of Secrets</i>
Four Levels of Relaxing	<i>Satyam, Shivam, Sundaram</i>
Relief of General Tensions and Blocks	<i>The Book of the Books</i>
Watching the Breath	<i>Hammer on the Rock</i>
Remembering the Gap	<i>The Last Testament, Vol. 4</i>
Suchness	<i>The Book of Secrets</i>
Speediness	<i>The Razor's Edge</i>
Laughter and Relaxation	<i>Come Follow to You, Vol. 4</i>
	<i>Satyam, Shivam, Sundaram</i>

### CHAPTER 2: Centering in the Cyclone

Marketplace Meditators	<i>A Sudden Clash of Thunder</i>
Play: The New Paradigm	<i>The Ultimate Alchemy, Vol. 2</i>
Standing for Centering	<i>Returning to the Source</i>
Growing Up	<i>Zen: The Diamond Thunderbolt</i>

### CHAPTER 3: Being Present to the Moment, Whatever It Is

Are You There?	<i>A Bird on the Wing</i>
Slow Down!	<i>Returning to the Source</i>

### CHAPTER 4: Self-Knowing

Chief Characteristic	<i>The Transmission of the Lamp</i>
Finding your Own Voice	<i>The Rebel</i>
The Alchemy of Acceptance	<i>From Ignorance to Innocence</i>
Remember "I am"	<i>The Empty Boat</i>
	<i>Yoga: The Science of the Soul</i>
The Alchemy of Acceptance	<i>My Way: The Way of the White Clouds</i>
Listening to the Inner Voice	<i>Yoga: A New Direction</i>
Including All	<i>The Book of Secrets</i>

### CHAPTER 5: Mind/Mood Mastery

Finding the "Off" Button	<i>Beyond Psychology</i>
To Change Your State of Mind	<i>The True Sage</i>
Neutral Gear	<i>Hammer on the Rock</i>
Breath and Thoughts	<i>Above All, Don't Wobble</i>
To Change Any Thought Pattern	<i>Hammer on the Rock</i>
Breath and Work	<i>The Book of Secrets</i>
Life as a Movie	<i>The Book of Secrets</i>
Return to the Source	<i>The Book of Secrets</i>
Carrying Notice of One's Moods	<i>Hsin Hsin Ming: The Book of Nothing</i>
Unwinding the Mind	<i>The Book of Secrets</i>

## **CHAPTER 6: Working With Negative Emotions**

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Pummel a Pillow	<i>Hammer on the Rock</i>
Transforming Anger into Compassion	<i>And the Flowers Showered</i>
The Root of Anger	<i>The Sword and Lotus</i>
Even Cowgirls Get Them	<i>Yoga: The Science of the Soul</i>

## **CHAPTER 7: Accessing Positive Emotions**

Spreading Good Vibes	<i>Satyam Shivam Sundaram</i>
Radiate Love	<i>The Discipline of Transcendence</i>
Actualizing Joy	<i>The Book of Secrets</i>
The Resolution	<i>The Path of Meditation</i>

## **CHAPTER 8: To Assist Watching**

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When the Guest Becomes the Host	<i>The Buddha: The Emptiness of the Heart</i>
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Wait Twenty-Four Hours	<i>The Ultimate Alchemy, Vol. 1</i>
Awareness and Effortlessness	<i>My Way: The Way of the White Clouds</i>
Release Your Inner Buddha	<i>One Seed Makes the Whole Earth Green</i>

## **CHAPTER 9: Relating/Communicating**

Being Telegraphic	<i>The Golden Future</i>
The Internal Dialogue	<i>The True Sage</i>
Writing Down Thoughts	<i>The Osho Upanishad</i>
The Art of Listening	<i>The Osho Upanishad</i>
The Knack of Listening	<i>Nowhere to Go But In</i>
Double-Pointed Watching	<i>The True Sage</i>
Seeing Without the Mind	<i>The Book of Secrets</i>
Eye-Gazing	<i>Hsin Hsin Ming: The Book of Nothing</i>
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## ABOUT OSHO

**Osho defies categorization**, reflecting everything from the individual quest for meaning to the most urgent social and political issues facing society today. His books are not written but are transcribed from recordings of extemporaneous talks given over a period of thirty-five years. Osho has been described by *The Sunday Times* in London as one of the "1000 Makers of the 20th Century" and by *Sunday Mid-Day* in India as one of the ten people – along with Gandhi, Nehru and Buddha – who have changed the destiny of India.

Osho has a stated aim of helping to create the conditions for the birth of a new kind of human being, characterized as "Zorba the Buddha" – one whose feet are firmly on the ground, yet whose hands can touch the stars. Running like a thread through all aspects of Osho is a vision that encompasses both the timeless wisdom of the East and the highest potential of Western science and technology.

He is synonymous with a revolutionary contribution to the science of inner transformation and an approach to meditation which specifically addresses the accelerated pace of contemporary life. The unique Osho Active Meditations™ are designed to allow the release of accumulated stress in the body and mind so that it is easier to be still and experience the thought-free state of meditation.

## OSHO INTERNATIONAL MEDITATION RESORT

**Every year the Osho International Meditation Resort** welcomes thousands of people from over 100 countries who come to enjoy a holiday in an atmosphere of meditation and celebration. The 40-acre resort is located about 100 miles southeast of Mumbai (Bombay), in Pune, India, in a tree-lined residential area set against a backdrop of bamboo groves and wild jasmine, peacocks and waterfalls.

**The basic approach of the resort** is that of Zorba the Buddha: living in awareness, with a capacity to celebrate everything in life. Many visitors come to just be, to allow themselves the luxury of doing nothing. Others choose to participate in a wide variety of courses and sessions that support moving toward a more joyous and less stressful life by combining methods of self-understanding with awareness techniques. These courses are offered through Osho Multiversity and take place in a pyramid complex next to the famous Osho Teerth zen gardens.

**You can choose to practice various meditation methods**, both active and passive, from a daily schedule that begins at six o'clock in the morning. Each evening there is a meditation event that moves from dance to silent sitting, using Osho's recorded talks as an opportunity to experience inner silence without effort. Facilities include tennis courts, a gym, sauna, Jacuzzi, a nature-shaped Olympic-sized swimming pool, classes in zen archery, tai chi, chi gong, yoga and a multitude of bodywork sessions.

**International gourmet vegetarian meals**, made with organically grown produce are served in the resort. The nightlife is alive with friends dining under the stars, with music and dancing.

**Make online bookings for accommodation** at the new Osho Guesthouse inside the resort through the website below or drop us an email at [guesthouse@osho.com](mailto:guesthouse@osho.com)

**Take an online tour** of the meditation resort, and access travel and program information at: [www.osho.com/resort](http://www.osho.com/resort)

### **The daily meditation schedule may include:**

**OSHO Dynamic Meditation™:** A technique designed to release tensions and repressed emotions, opening the way to a new vitality and an experience of profound silence.

**OSHO Kundalini Meditation™:** A technique of shaking free one's dormant energies, and through spontaneous dance and silent sitting, allowing these energies to be redirected inward.

**OSHO Nadabrahma Meditation™:** A method of harmonizing one's energy flow, based on an ancient Tibetan humming technique.

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### **Meditation: The Art of Ecstasy**

In a series of talks especially of help for the beginner, Osho clears up the misconception about the relationship of concentration to meditation. He also underscores the point that meditation is not a serious business; on the contrary it opens up the dimension of lightheartedness, joy, play and creativity within each person. Making meditation immediately accessible for everyone, Osho suggests a variety of techniques specially designed for today's seeker. He also provides detailed descriptions of each stage of his own revolutionary meditation technique, Dynamic Meditation. The last section of this book describes other radical meditation techniques by Osho.

**ISBN 81-7261-000-9**

### **Meditation: The First and Last Freedom**

This book is a compilation drawn from Osho's many years of work on meditation for the contemporary man. It contains over 60 meditation techniques: some are traditional, like zazen; others are Osho's unique formulas especially designed for the 21st Century seeker. He does not just tell you what to do in each technique, but why you are doing it and how each technique works to bring you to the fundamentals of meditation – relaxation, watchfulness and a nonjudgmental attitude. In addition, Osho answers many questions about the obstacles meditators may meet along the way.

**ISBN 81-7261-004-1**

### **The Path of Meditation**

*A Step by Step Guide to Meditation*

"Become a watcher of thoughts, but not a thinker." A guide to meditation: How to prepare the body, mind and emotions for meditation. An invitation to experiment with powerful techniques. Illustrated with black and white photos from the meditation camp in Mahabaleshwar, India, where these talks were given.

**ISBN 81-7261-071-8**

### **Satyam Shivam Sundaram**

*Truth Godliness Beauty*

A much-loved, all-time classic, and a must for those new to meditation and to Osho's vision. It is an invitation to discover that the more comfortable we are with being ourselves, the easier it is to go beyond ourselves – to be able to relax, meditate, laugh at ourselves and enjoy our lives each and every moment.

Osho responds to questions such as: Why is it so difficult to be in a state of let-go? Are men responsible for women feeling fed up? How can I love better? What is it to give and what is it to receive? Why do enlightened masters criticize each other? Are there real differences in races? Why am I scared to accept myself as I am?

There are also many classic talks on subjects such as the mystic rose, how watching leads to no-mind, how hypnosis can help meditation, running away from ourselves, jealousy, boredom, sex, loving ourselves, relaxation, getting older, music, creativity, politics and war, dropping our masks, fear of the new....

**ISBN 81-7261-192-7**

FOR MORE INFORMATION:

**www.OSHO.com**

a **comprehensive multi-language website** including a magazine, Osho Books, Osho Audio, Osho Video, the Osho Library text archive in English and Hindi and extensive information about Osho Meditations.

**You will also find the program schedule** of the Osho Multiversity and information about the Osho International Meditation Resort.

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